ANALYSING EDUCATIONAL LEADERSHIP IN RELATION TO DELIBERATIVE DEMOCRACY: TOWARDS A DEFENSIBLE FORM OF SCHOOL LEADERSHIP

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DECLARATION

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ABSTRACT

Debates about developing a more equal society should consider evaluating the role of education by reimagining school leadership's nature and scope in developing the foundations for a just society where human equality is an ideal norm. While there is a growing unease with the neoliberal agenda of education, visible through state policies and practices, not much research exists on school leadership's role in developing cosmopolitan norms through a cosmopolitan-oriented education that enhances and teaches democratic citizens to thrive in a globalised world. I believe school leaders play a critical role in advancing social justice and democratic citizenry in education as they are ideally placed for developing and enacting just school policies and developing spaces for deliberation in the school environment.

The current neo-liberal debates of leadership as an instrument of control and risk management has led to politicisation of school leadership's role as one of compliance and local power distribution. More than two decades after democracy, South African schools continue to be poles apart. After apartheid, policy reforms facilitated the democratisation of schools addressing challenges of social justice through equity and redress. The Curriculum Assessment and Policy Statement (CAPS), developed as part of the democratisation process, emphasises the development of academic ability, but the implementation thereof reduces opportunities for critical thinking and deliberation in the classroom. The curriculum's aim to deliver quality teaching and learning is not clearly evident with many learners struggling to read. Another decentralisation mechanism, school-based leadership, inclusive of governing bodies, was established to manage schools. Although, one of the main functions of the school governing bodies is the development of school policy in line with the constitution, research highlights the inequalities at school level.

Two decades after apartheid, public schooling is tormented by dysfunctionality and increased violence. Learners most at risk of being affected by violence are from disadvantaged schools. Schools cannot be divorced from their communities and they carry the legacy of their apartheid histories. Democratisation through its policies, cannot obliterate the discourse of violence inherent in apartheid, unless the curriculum creates the space for different pedagogical encounters, and teacher training is adapted to address the challenges, and in so doing, creating alternative philosophies and worldviews. This dissertation explores the concept of forgiveness

to frame deliberative encounters with others, creating a curriculum of refuge, thus paving the way for a re-orientating that can foster healing in a society with historical conflict between different groups.

I advance an argument for reconceptualising the philosophical framework and foundational principles of school leadership via the inclusion of deliberative democracy, cosmopolitan education, and the concept of forgiveness in teaching and learning. The dissertation explores the concept of deliberative democracy and cosmopolitan education. Furthermore, it examines the commensurability with a defensible form of school leadership, examining the implications for the development of democratic citizens. I analyze the concept of deliberative democracy as a philosophical framework to assist leadership in understanding the practical implementation of the moral and ethical dimensions of schools. This deals with diversity, identity, and an understanding of the role of leadership in advancing democratic education systems. The dissertation explores the development of democratic citizenship, with its claims of justice for all individuals, as a prerequisite for cosmopolitanism, and for cosmopolitan education to develop the recognition and acknowledgement of rights and responsibilities.

One of the research's main findings is the role of school leadership with a cosmopolitan orientation, inclusive of deliberation and a social justice ethic, as a contributor to a democratic and more peaceful world. Another is the inclusion of forgiveness, as a concept and lived experience in pedagogy, contributing towards democratic education. Forgiveness taught as both a normative value and concept, and from the perspectives of the forgiver and perpetrator. The significance of its inclusion in the education of a pluralistic society, seeking to advance democracy and to live in a peaceful world, whilst recovering from the ravages of apartheid, colonisation and its consequences of continuing violence and poverty, is explored. I examine leadership's role in creating cosmopolitan spaces for iterations and engagement to enable an understanding of the relationship of the self and the other. Iterations and engagements foster the development of critical thinking and imagining a peaceful, forgiving, and democratic society that can be shared.

OPSOMMING

Debatte oor die ontwikkeling van 'n meer gelyke gemeenskap , moet dit oorweeg, om die rol van onderwys te evalueer, deur baie meer vindingryk te word oor die aard en ruimte van skool-leierskap, deur die ontwikkeling van 'n grondslag vir 'n regverdige gemeenskap, waar die reg tot gelykheid as 'n ideale norm geskep word. Terwyl daar n groeiende ongemak jeens die neo-liberale agenda van opvoeding, sigbaar deur staatsbeleide en praktyke is, is daar min navorsing oor die rol wat skoolleierskap kan speel in die ontwikkeling van kosmopolitaanse norme deur 'n kosmopolitaans georiënteerde vorm van opvoeding, wat demokratiese burgers verryk en onderrig, om sodoende te streef in 'n globale wȩreld. Ek glo dat skoolleiers 'n kardinale rol kan speel in die vooruitgang van maatskaplike geregtigheid en demokratiese burgery deur opvoeding, omdat onderwysers ideaal geplaas is vir die ontwikkeling en uitvaardiging van geregtelike skoolbeleide en ontwikkelings-ruimte vir beraadslaging in die skool omgewing.

Die hedendaagse neo-liberale debatte oor leierskap as 'n instrument van beheer en risiko-bestuur het daartoe gelei dat die skoolleierskap se rol verpolitiek het tot onderworpenheid en plaaslike magsuitvoering. Meer as twee dekades na demokrasie, bevind Suid-Afrikaanse skole hul steeds heeltemal verskillend. Na apartheid, het beleidshervorming die demokratisering van skole gefasiliteer deur die uitdagings van maatskaplike geregtigheid aan te spreek deur gelykheid en herverdeling. Die Kurrikulumassessering en Beleidsverklaring (KABV), was ontwikkel as deel van die demokratiseringsproses, met klem op die ontwikkeling van akademiese vaardigheid, gevolglik het die implementering daarvan die geleenthede verminder vir die ontwikkeling van kritiese denke en beraadslaging in die klaskamers. Die doelwit van die kurrikulum om kwaliteits-onderrig en kennis te waarborg, is nie voor-die-hand-liggend nie, met baie leerders wat sukkel met lees. 'n Ander desentralisasie meganisme wat tot stand gebring is om skole te bestuur, was deur skool-gebaseerde leierskap en ingeslote skoolbeheerrade. Een van die hoof-funksies van skoolbeheerrade, is die ontwikkeling van skoolbeleid wat in lyn met die konstitusie moet wees, tog het navorsing die ongelykheid op skoolvlak beklemtoon.

Twee dekades na apartheid, word publieke skole geteister deur wanfunksionering en gewelds-toename. Leerders wat die grootste risiko loop om deur geweld geraak word, is van agtergeblewe skole. Skole kan nie van hul gemeenskappe geskei word nie en dra dus die nalatenskap van hul apartheids-geskiedenis. Demokratisering deur sy beleide kan nie die diskoers van geweld, ingebore in apartheid uitwis nie, tensy die kurrikulum voorsiening maak

vir verskillende pedagogiese voorvalle en opleiding van onderwysers aanpas, om hierdie uitdagings aan te spreek en sodoende alternatiewe filosofieë en wȩreldsieninge skep . Hierdie proefskrif ondersoek die konsep van vergifnis deur 'n daadwerklike raamwerk te skep van beraadslaging met ander, skep 'n kurrikulum van toevlug, en sodoende word 'n weg vorentoe gebaan van re-oriëtering wat genesing kan koester in 'n gemeenskap met historiese konflik tussen verskillende groepe.

Ek stel 'n argument voor om die filosofiese raamwerk en grondslag beginsels van skool-leierskap via die insluiting van demokratiese beraadslaging, kosmospolitaanse opvoeding en die konsep van vergifnis in onderrig en kennis te her-konseptualiseer. Hierdie verhandeling ondersoek die kosep van demokratiese beraadslaging en kosmopolitaanse opvoeding. Verder ondersoek dit die vergelykbaarheid van 'n verdedigings-vorm van skool -leierskap, insluitend ondersoek na die gevolgtrekking van die ontwikkeling van demokratiese burgers. Ek analiseer die konsep van demokratiese beraadslaging as 'n filosofiese raamwerk om leierskap te ondersteun, om die praktiese toepassing van waardes en etiese dimensies van skole te begryp. Dit handel oor diversiteit, identiteit en 'n begrip oor die rol van leierskap deur die bevordering van demokratiese onderwysstelsels. Die verhandeling ondersoek die ontwikkeling van demokratiese burgerskap, met die bewerings van geregtigheid vir alle individue, as 'n voorvereiste vir kosmopolitisme en vir kosmopolitaanse opvoeding om te ontwikkel en herkenning en dankbetuiging van regte en verantwoordelikhede.

Een van die navorsing se hoof bevindinge, is die rol van skool-leierskap met 'n kosmoplitaanse oriëntasie, inklusief van beraadslaging en 'n sosiale maatskaplike etiek, as 'n bydraer tot 'n meer demokratiese en vreedsame wêreld. 'n Andereen, is die insluiting van vergifnis as 'n konsep en lewens-ondervinding in pedagogie, wat bydraende faktor tot demokratiese opvoeding word. Vergifnis word onderrig as beide 'n normatiewe waarde en konsep, en van die perspektief van die vergewer en die oortreder. Die betekenisvolheid as insluiting in die opvoeding van 'n pluralistiese gemeenskap, is die soeke om demokrasie te bevorder en om in 'n vreedsame wêreld te leef, terwyl daar genesing plaasvind van die verwoesting van apartheid, kolonisasie en die gevolge van voortgesette geweld en armoede, is nagevors. Ek ondersoek leierskaps-rolle deur kosmopolitaanse ruimtes te skep vir iterasie en interaksie, om dus 'n geleentheid te verskaf vir die begrip van die self en die ander. Iterasie en interaksies kweek die ontwikkeling van kritiese denke en verbeelding van 'n vreedsame, vergewensgesindheid en demokratiese gemeenskap wat gedeel kan word.

DEDICATION

To my family

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LIST OF ACRONYMS AND ABBREVIATIONS

ANAS	Annual National Assessments
BCE	Before the Common Era
CAPS	Curriculum and Assessment Policy Statement
CNE	Christian National Education
DBE	Department of Basic Education
DoE	Department of Education
IQMS	Integrated quality management system
MLA	Monitoring learning achievement
NCS	National Curriculum Statement
NSC	National Senior Certificate
OBE	Outcomes-based education
RCLs	Representative Council of Learners
SACMEQ	Southern and East African Consortium for Monitoring Educational Quality
SASA	South African Schools Act
SGB	School governing Body
SMT	School management team
TIMMS	Third International Mathematics and Science Study
UNESCO	United Nations Educational, Scientific and Cultural Organisation
WCED	Western Cape Education Department

CHAPTER 1: INTRODUCTION

1.1 Study Introduction

The dissertation is a normative evaluation of educational leadership's dominant moral and ethical practices concerning school leadership, their understanding, and responses to social justice, and reimagining a model of education for democratic citizenship in South African schools. It reflects on the conceptualisation of education for democratic citizenship with a social justice emphasis and, the scope and nature of school leadership in developing learners able to inhabit their world, both locally and globally, as democratic, and cosmopolitan citizens.

The enactments of social injustices, evident through connectivity with the world, exert pressure to re-examine education's role in achieving the ideal citizen, by reconceptualising the role of school leadership. Globally, school leadership is conceived instrumentally to maintain academic standards and the status quo in an unequal society. The role of school leadership is perceived as the adherence to and implementation of state policies. Leadership as control is a standard approach and leaders are perceived as a means to an end, to achieve predetermined goals and targets. The growing discontent with the neoliberal agenda of education, with schools producing learners fitting into a market-driven economy, has guided the reimagining and reconceptualising of a more just way of leading in the school environment, including a philosophy of deliberative democracy, inclusive of cosmopolitan norms, in order to live peacefully in a globally interconnected world.

Deliberative democracy, as argued in the dissertation, can contribute to school improvement and the development of democratic education with common, shared beliefs and values. The development of the individual's moral values, addressing challenges of diversity, identity and promoting civic engagement through deliberation is a part of the process of deliberative democracy. In this dissertation, deliberative democracy and cosmopolitanism are regarded as complementary, as both focus on the individual. As a norm, cosmopolitanism has a foundational principle of the moral and just treatment of the individual and develops a sense of belonging to a community. Deliberative democracy is considered the vehicle to create and maintain cosmopolitan norms by way of deliberation.

With its challenges, global interconnectedness has demanded a reimagining of the role of school leaders in developing the foundations of a just society where human equality is the ideal. Questions are raised about ethical, transformational leadership that should open up spaces to engage with the issues of redress, equity, inclusion, difference, and diversity in a meaningful way (Biesta & Mirón, 2002: 101).

1.2 The aim of the study

The continuous debates about the development of an ideal, just society with cosmopolitan norms, include the role of education in contributing to the development of democratic citizens and addressing social injustices. Questions arise on the role and function of educational leadership and the implications for curriculum, pedagogy, and its implementation. The South African system aspires to develop democratic citizenship with competencies, skills and values considered meaningful in a globalised world. While the moral and pragmatic certainty of developing deliberative democracy practices through a cosmopolitan education is arguably irrefutable, the dissertation aims to discuss the following questions pertaining to the scope and nature of school leadership in South Africa:

1. How would education realise the ideal of cosmopolitan education with deliberative democracy as a philosophical framework to develop democratic citizens?
2. What should the role and function of a defensible form of school leadership be, aspiring to achieve a just and more equal society, whilst not neglecting academic rigour?

In the global discourses of educational leadership, there is a move away from the leadership as control, towards ethical and political dimensions of leadership engaging with issues of redress, diversity, and democracy (Biesta & Mirón, 2002: 101). In the discourses, an understanding of educational leadership as a human and moral endeavour, and integrally linked to an understanding of education is becoming more prevalent. The new discourses are a response to the practical problems and the doubts about current philosophical frameworks of educational leadership. Different theories and leadership models abound, from collegial, political, managerial, transactional, scientific, and transformational, amongst others. These theories are embedded in structural power dynamics, where economics, politics and social contexts attempt to define leadership. This understanding reinforces the debates, supporting the dominance of

transformational leadership in policy texts in South Africa, being irrefutably instrumental and scientific (Davids & Waghid, 2017(c): 9; Gunter, 2001: 105).

The dissertation argues for an Arendtian perspective of education as opening up and not preserving, irreducible to a linear technological process reinforcing social and economic systems (Arendt, 1998). In this way, educational leadership has to do with an opening to new beginnings not previously thought of, and the fulfilment of potentialities and possibilities not instrumentalised by the economy and society (Tosas, 2016: 367). It is concerned with educational leadership's perspective as the opening up of spaces for critique, deliberative engagement, and becoming. Davids and Waghid (2017(c)) argue for educational leadership as an enactment of becoming to strengthen the potentiality of leadership actions. The dissertation argues that educational leadership ranging from instrumental to transformational does not generate responses to human inequality that can adequately address issues of redress, globalisation, and social justice in schools.

Whilst acknowledging that there are numerous schools of thought on cosmopolitanism, the dissertation is concerned with Papastephanou's view of cosmopolitanism as a 'thoughtful commitment to peace, freedom, and good for all (i.e., biota, human beings and nonsentient reality)' (Papastephanou, 2012: 222) – one that encourages deliberative encounters amongst human beings in search of lasting peace, justice and freedom. The ideal of cosmopolitan education advocating good for all people allows education the undisputable opportunity to grapple with exclusion, diversity, differences, and the other, by way of deliberation (Waghid, 2017). Cosmopolitan education allows people to 'move closer and closer apart and further and further together' (Hansen, 2011: 3). In this way, through dialogue and engagement, we inculcate a cosmopolitan orientation and a way of living together peacefully. In the dissertation, the concept of cosmopolitanism and the development of a cosmopolitan orientation, by way of cosmopolitan education is explored in relation to a form of school leadership that can be defended.

In South Africa, with its structural, economic, and social inequalities, the inclusion of the concept of forgiveness in the curriculum is advocated, as the wounds of apartheid are deep, and have not healed. The dissertation is concerned with Papastephanou's (2002: 81) argument for the teaching forgiveness at schools from a cosmopolitan paradigm. Paul Ricoeur advocates three models for the integration of the self and the other: translation, exchange of memories, and forgiveness (Ricoeur

1996: 4). The model of memory and forgiveness is examined in the dissertation. Ricoeur's concept of history, and its significance in politics, is underpinned by memory. Excessive remembering, as well as the loss of memory of the past, can lead to violent and exploitative actions. The model of forgiveness 'makes repentance genuine and expiation dignified and meaningful' and allows for forgiveness. 'Forgiveness is a specific form of the revision of the past and, through it, of the specific narrative identities' (Ricoeur, 1996: 9). This view of forgiveness is essential to the theory of cosmopolitan education with a vision of 'rehabilitating the cosmopolitan significance of teaching history' (Papastephanou, 2002: 83). To further argue for the inclusion of forgiveness in the curriculum, I refer to Waghid's (2010(a): 679) critique of a curriculum of refuge. Waghid argues for extending Quinn's (2010) concept of a curriculum of refuge to include democratic iterations, and 'forgiveness of the improbable' to concretise encounters with others.

The dissertation explores the validity of a cosmopolitan orientation for education within a deliberative philosophy framework and the necessity for this orientation to be integral to school leadership in South Africa to enhance democratic citizenship with the cosmopolitan norm of human equality.

1.3 Background

With the election of a democratic government in 1994, education, a basic human right, had to be transformed to reflect the principles of equity, democracy, transparency. The education system was directed towards achieving a democratic, unified, globally competitive country with literate, creative and critical citizens who participate and share in the country's growth. This is reflected in the vision in the preamble of the South African Constitution (1996: 1), which states that through the constitution we wish to

> '[i]improve the quality of life for all citizens and free the potential of each person,'

This is echoed in the Report to United Nations Educational, Scientific and Cultural Organisation (UNESCO) of the International Commission on Education for the Twenty-first Century: Learning: The Treasure Within (1998: 19)

> 'Education is at the heart of both personal and community development: its mission is to enable each of us, without exception, to develop all our talents to the full and to realise our

> creative potential, including responsibility for our own lives and the achievement of our personal aims.'

In education, South Africa has excelled in developing a governance system based on local and community participation in schools through school governing bodies consisting of teachers, parents, learners, and relevant stakeholders. Norms and standards for school funding were developed to allocate more resources to poorer schools. The government built more schools and classrooms while teachers' work conditions and remuneration were regularised. Simultaneously, a new system of teachers' appraisal, professional development and whole school evaluation was introduced. The vision for education is encapsulated in the critical outcomes incorporated in a new curriculum inspired by the Constitution and the democratic process (Christie, 2008: 3).

However, test scores showed that the system was not serving all its learners equally, or even well (Christie, 2008: 3; Bloch, 2009: 61; Spaull, 2013: 9; Davids & Waghid, 2017(c): 26; Badat & Sayed, 2014: 136). South African children fare poorly in the comparative provincial, national, and international tests. South Africa is amongst the worst in Africa and the world for mathematics, numeracy, and literacy scores. Internationally, even the best performances in South Africa were no more than average compared to top-performing countries. SACMEQ (Southern and East African Consortium for Monitoring Educational Quality) shows South Africa's performance compared to other African countries; TIMMS (The Third International Mathematics and Science Study) shows South Africa's consistently poor performance and the national and provincial systemic evaluations of Grades 3, 6 and 9 confirm these poor results in the areas of mathematics and home language. In the MLA study (Monitoring Learning Achievement) in 1999, designed by UNESCO and UNICEF, which compared Grade 4 learners, South Africa was last in numeracy and scored low in literacy and scored lowest in the PIRLS (Progress in Reading Literacy Study on Grade 4's) in 2006. Matriculation results told a mixed story of success and failure (Bloch, 2009: 61). The gloomy picture indicates that democracy had not achieved the vision of the Constitution of South Africa for most of the learners. In the words of Bloch (2009: 26) emphasising the role of education,

> '… education holds the potential to go further than where we are, to transcend the given and imagine the new.'

Despite the many changes in policies, some of which have brought about change, the dissertation argues that cosmopolitanism and deliberative democracy has normative value and is a necessity for a defensible form of school leadership concerned with justice and democratic education, as the current system is not serving all its learners equally. Cosmopolitanism and deliberative democracy address social justice challenges and ways of being peacefully with the other (Benhabib, 2011; Papastephanou, 2012). The otherness of the other, and the relationship with the self and the other, evident in all spheres of life, including the educational domain and cosmopolitan education create the possibilities of opening spaces for deliberation and critical analysis of moral justice within a South African context. The pressure to develop learners capable of competing in a neoliberal world disallows norms considered tenable in educational leadership.

1.4 Locating the debates

There is widespread agreement that educational leadership and specifically, the role and function of school leadership cannot be reduced to academic achievement, to the detriment of the development of democratic citizens, capable of just actions in pluralistic societies (Hansen, 2011; Papastephanou, 2012; Davids & Waghid, 2017(c); Biesta & Mirón, 2002). In the current era of an integrated world, with its fluid borders and plural societies, educating for democratic citizenship cannot only be about maintaining the unequal systems of the past with education, done to learners and not with them. The moral necessity and pragmatic exigency for a cosmopolitan orientation in education for democratic citizenship are no longer considered questionable. How school leaders should conceptualise cosmopolitanism in a school environment with its complexities and within the current neoliberal national and world dynamics, is questioned. What should the nature and scope of a defensible form of school leadership be, aspiring to achieve a just and more equal society within the current school improvement paradigm? Should academic rigour be neglected, and what should the cosmopolitan norms be to develop democratic citizens in a changing world?

The dissertation is concerned with educational leadership geared towards achieving educational aims. Educational aims are: development of knowledge and a workforce; development of skills and competencies; development of a deliberative and participative polity with a sense of belonging and an capacity for ethical actions; teaching citizens to be just and addressing societal injustices; and the development of democratic citizens to contribute to a more inclusive, irenic, forgiving and

democratic world. The foundational pillars of educational leadership rely on government, policy makers, universities, provincial departments, districts, schools, and the public. Theoretically, it is geared towards democratic forms of engagement, and thus the argument for the inclusion of deliberative democracy. School leadership is considered school-based leadership and management and in South Africa incorporates three pillars: the principal as positional leader; school-based management team, consisting of teachers and educational staff; and the school governing body as the community and parental involvement in governance. Theoretically, school-based leadership is geared towards democratic forms of engagement and enactment. Educational and school leadership are interrelated, and particular understandings of educational leadership inform school leadership.

The dissertation views school leadership as a political act. Currently, the view of school leadership as a mechanism for conformity, compliance, and distribution of localised power is prevalent. The dissertation argues for school leadership as a potential contributor to a more inclusive and democratic world. Educational leadership's practices are analysed, concerning school leadership that should be defensible in terms of the understanding and responses to social justice.

Subsections 1.4.1 considers deliberative democracy as a vehicle to open the educational domain to critical conversations, 1.4.2 briefly discusses cosmopolitanism and cosmopolitan conceptualisation, 1.4.3 gives a brief review of arguments for a defensible form of school leadership, and 1.4.4 provides an overview of social justice and its enactment in South Africa.

1.4.1 Deliberative democracy

This study analyses the role of educational leadership in developing democratic education practices and an ethos of social justice through the process of deliberative democracy. I argue for deliberative democracy together with cosmopolitanism as the processes advancing a tenable form of school leadership. Deliberative democracy is perceived as a mechanism through which engagement and deliberation can contribute to learners' development and sustain democratic education. It is considered a process to assist school leadership in understanding the scope and nature of their role in the practical implementation of schools' moral and ethical dimensions, dealing with diversity, identity, and an understanding of the role of leadership in advancing democratic education systems.

Deliberative democracy promotes civic engagement through thoughtful, informed discussion and deliberation (Fusarelli, Kowalski & Petersen, 2011: 47). Englund (2011: 243) states that the fundamental principle of deliberative democracy is the inclusion of all people affected by legislation and policy in democratic discussions. I contend that inasmuch as deliberative democracy should be considered as the framework for encounters between the self and the other (Englund, 2011: 245), in a pluralistic school it has the potential to develop a defensible form of leadership for moral justice, in the quest for the development of a democratic normativity. Seyla Benhabib's (2011: 75) ideas of deliberative iterations as the articulation of ideas and opinions through democratic processes, including dialogue on rights, based on constitutional and international law, are explored. I support the arguments that the concept of deliberative iterations should be transferred to the education domain. School leaders and learners have the right to engage and interact with education policies and legislation through democratic processes. I argue for a pedagogy that includes deliberation through iterations and the inclusion of Marion Young's (1996) form of deliberation, which includes greeting, rhetoric, and storytelling to facilitate the inclusion of all learners in the process of deliberation. Whilst, deliberation as talking back reinforces the rights of the other to universal hospitality and is the foundational principle for the development of cosmopolitan norms and the advancement of a cosmopolitan orientation (Benhabib, 2006: 57; Davids & Waghid, 2017(a): 155; Waghid, 2014(b): 341), it could exclude some learners, due to different speaking styles. Learners in a pluralistic classroom might not have been exposed to critical engagement and more formalised iterations.

The dissertation posits that the mediation between the school's constitutional responsibilities; its institutional responsibilities and the commitment to human rights and justice is the challenge of school leadership. Englund (2011: 52) stated that a school leadership model grounded in deliberative democracy demands that leaders be committed to and capable of open and ongoing information sharing. The open and pluralistic principles create an environment where school personnel and other stakeholders can engage in meaningful dialogue focused on school improvement.

1.4.2 Cosmopolitanism

Cosmopolitanism and education are integrally connected; both have foundational principles of a moral responsibility to all people and the norms of acceptable human behaviour (Waghid, 2014(b): 335). There are numerous schools of thought on cosmopolitanism; however, the dissertation focuses on Papastephanou's (2002, 2012), Hansen's (2011) and Benhabib's (2006, 2011) perspectives. Deliberative encounters amongst human beings searching for peace, justice and freedom for all people are encouraged by way of these perspectives. The ideal of cosmopolitan education advocating good for all people offers education a vital opportunity to develop cosmopolitan norms by an agency of deliberation to grapple with exclusion, diversity, and the other's relationship (Waghid, 2017). Cosmopolitan education allows people to critically engage with others' stories and through the process develop their own understanding (Hansen, 2011: 3). In this study, these concepts are explored in relation to a form of school leadership that can be defended by way of cosmopolitan norms.

Papastephanou (2002: 69) posits that a cosmopolitan development involves developing the self, from an early age through socialisation and education. She argues for the development of the self in relation to the other, being cognisant of the entanglement of our lives with others and conscious of different historical interpretations. In this way, contributing to developing a cosmopolitan orientation. The concept of cosmopolitanism demands an 'ongoing decentering of the self and an education that enables such eccentricity' (Papastephanou, 2012: 3). This study is concerned with Papastephanou's (2002: 81) argument for teaching forgiveness at schools from a cosmopolitan paradigm. She argues for Ricoeur's (1996) view on forgiveness as a specific way of redressing the past and, revising the incorporation of life experiences into narratives and identity. The perspective of forgiveness is necessary for cosmopolitan education, with history teaching being obligatory. This could assist in correcting the historical aspects of encounters by understanding the pain of others, in the past and present.

Benhabib (2006: 25) argues for cosmopolitan norms, including the foundational principle that all human beings have universal rights. She argues that all people have the right to respect, be regarded and protected as world citizens and protected against crimes against humanity (2006: 25). Cosmopolitan norms compel humans to acknowledge that all people have the right to equal moral

respect and to be treated with dignity. If this does not happen, humans are compelled to speak their minds and offer justifications, with good reasons, in the public sphere (Benhabib, 2006: 57; Davids & Waghid, 2017(a): 155). By exercising cosmopolitan norms, humans limit their propensity to act with hostility toward one another and recognise that all people have the right to equal moral respect and dignity.

David Hansen (2011: 3) states that different aspects intertwine during education, a learning and reflective process of socialisation, the acquisition of subject knowledge and the world. He argues that education is not only about knowledge acquisition but about acquiring morals and principles. Education should prepare and equip learners to deal with a globalised world in which people are moving closer and closer together, because of the ease of travel, both literally and figuratively, and the accessibility to information, countries, and goods. More importantly, education should prepare learners to develop an approach to challenges by engaging others constructively, transforming their interaction into an educational one which will allow them to live humanely in their environments. Here 'they can learn to move closer and closer apart' (Hansen, 2011: 4). Learners learn to understand themselves and their cultures whilst respecting and understanding differences even though the understanding might be incomplete. Simultaneously, 'they can learn to move further and further together in the very process of shaping humane and fulfilling interaction' (Hansen, 2011: 4-5). This process cradles education and places it in a cosmopolitan orientation, or as Hansen, (2011: 5) states, 'viewed through a cosmopolitan prism'. This study explores education with a cosmopolitan orientation as people from all walks of life encounter one another daily, and are constantly challenged to reflect on the known, and comprehend and embrace the new. In these instances, cosmopolitanism can be viewed 'as an educational orientation in the world' (Hansen, 2011: 6).

1.4.3 School leadership

For the purpose of the study, leadership in schools is considered as the ability to seek to articulate opportunities and constraints that exist in schools; the ability to influence others through engagement to achieve a common goal in the interest of the learners and the community (Zuber-Skerrit, 2007: 987; Fitzgerald & Savage, 2013: 140). Democratic leadership enables people to share power, hope and the fruits of society by fair distribution of resources (Fusarelli et al., 2011: 47)

School leaders face problems far more complex than several years ago (Biesta & Mirón, 2002: 101; Eacott, 2013(a): 113). As argued by many thinkers, most policies are informed by an instrumental conception of education and educational leadership, in which teachers are perceived as instruments to deliver a standard package. Failure to deliver on the outcomes is regarded as a failure of school leaders and not the package itself, or the understanding of education (Biesta & Mirón, 2002: 103; Fitzgerald & Savage, 2013: 134). School leaders seem incapable of making decisions, fearing that it would contradict the policies and strategies that abound, time and energy is spent on compliance activities, carrying out increasing levels of standardised curricula and prescribed training to implement government policy (Fitzgerald & Savage, 2013: 139; Eacott, 2013(a): 113). Although Eacott (2013(a): 113) and Fitzgerald and Savage (2013: 139) write about the education in Australia, these arguments are echoed in South Africa, which is perceived to be in a state of crisis – whether in public administration, politics or education (Kochan, 2002: 137). While the debate rages, school leaders continue their daily struggle, seemingly untouched by the conversations (Kochan, 2002: 138).

The dissertation contends that school leadership's philosophical framework should change for school leaders to respond to their constitutional mandate of educating learners to achieve their full potential. The study explores the nature of the change, and the understanding of school leadership in contemporary times (Eacott, 2013(a): 119).

I agree with the argument that understanding, vision, trust and patience is required. The past two decades have witnessed the emergence of a variety of new perspectives, resulting in a rich understanding of the theory and practice of leadership, introducing the themes of moral, ethical and political dimensions of educational leadership, as well as issues of identity, diversity and the role of democracy in leadership and education. The discourses elucidate the move away from a linear, technological, and instrumental approach in which leadership, viewed as a means to bring about predetermined goals, ultimately seeks to control education. The solution is arguably not about improved strategies and instruments, but a way of seeing things differently and envisaging possibilities that nobody has seen yet. Philosophical analysis is a tool to support educational leadership to develop a deeper understanding of the situation and provide a framework for

developing a new direction for school leadership (Biesta & Mirón 2002: 104). These concepts are further discussed in the dissertation.

1.4.4 Social Justice

South African children fare poorly in standardized tests, both locally and globally (Christie, 2008: 3; Bloch, 2009: 61; Spaull, 2013: 9, Spaull & Pretorius, 2019: 147; Davids, & Waghid, 2017(c): 26; Badat & Sayed, 2014: 136). Inasmuch as policies have changed, it does not have the desired effect of quality education for all. Democracy has not achieved a better life for most learners, and much needs to be done to improve democratic practices at schools. This is supported by Gerwitz (2006: 76), who states that policy and resources pressures hamper stakeholders' participation in the decision-making process. The dissertation argues to defend school leadership, the improvement of learning should be an indicators for the enactment of social justice within a framework of deliberative democracy and cosmopolitanism, engaging learners in the process of learning in South African school (Christie, 2008; Fullan, 2007; Bloch, 2009; Spaull, 2013).

Justice is doing what is right and good. Social justice is societal actions in terms of doing what is right and good (Christie, 2008: 9). Griffiths states that '[s]ocial justice is concerned with the empowerment of the individual as well as structural injustices that exist in communities' (Griffiths, 1998: 13). This has implications for schools that serve diverse sectors of the communities in terms of resources, the distribution of resources, cultures, and access. School leadership should, therefore, be cognizant of issues of social justice to be able to function in a manner that can be defended. I use the framework of Gerwitz (2006: 74) to define categories for social justice in the study. The three categories are distributive, recognitional and associational justice. Distributive justice refers to the principles of equitable distribution of resources, including cultural and social resources. Recognitional justice refers to the recognition and respect of individuals' cultures, way of life and values essential to the dignity of the individual. Associational justice is the absence of patterns of associations among individuals or groups, seeking to exclude some individuals from participating in decision-making processes that affect them (Gerwitz, 2006: 75).

The three categories of social injustices are present in school systems. The exclusion of learners from well-resourced schools by way of the admission, language and high school fees is an example of distributive injustice. Schools are funded through norms and standards, which are funds allocated

to schools by the state. Inasmuch as schools in poorer communities receive more funding, the levels of poverty due to historical injustices and neo-liberal policies, make the distribution of resources socially unjust. Schools are diverse, and the lack of recognition of the other by ignoring differences and commonalities in culture and identity contributes towards poor teaching and learning practices as indicated by test scores. Teachers struggle to accommodate the diversity of language, learning styles and cultures, together with creating a sense of belonging for learners (Sayed & Soudien, 2005). The prevalence of associational injustices with the exclusion of learners and teachers from decision making processes has not improved democratic practices at schools and democracy has not achieved a better life for learners. This is supported by Gerwitz (2006: 76), who states that policy and resource pressures hamper stakeholders' participation in the decision-making process. The dissertation will argue for social justice as a core consideration for credible leadership, demanding of school leadership to examine the historical context of arguments to ensure enactment of justice. This, in turn, emphasises the value and importance of history and forgiveness in the curriculum.

1.5 The placement of the research

This research disagrees with the instrumental approach to education leadership, which posits that leadership is a means to achieve a predetermined outcome and control over all spheres of education (Biesta & Mirón, 2002: 101; Gunter, 2001:95; Davids & Waghid, 2017(c): 9). Notwithstanding, current governments policy texts aspiring to transformational leadership, the current transformational leadership model, in both policy texts and practical implementation are instrumental and scientific. In the instrumental and scientific approach, leadership outcomes and strategies are developed by the government, whether local or national, and the impact of leadership is measured by delivering the organisational outcome (Leithwood et al. 1996 in Gunter, 2001; Leithwood et al. 1999 in Gunter, 2001; Gunter, 2001: 95). These are the norms against which school leadership is evaluated and deemed to be effective or efficient. Although policy texts outline society's common good and an understanding of democratic citizenship, there is, arguably, very little correlation or pragmatic implementation in the curriculum and policies. School leaders are provided with case studies, models of systems, processes, predetermined instruments and best practices in government policies and literature to manage the school.

The research argues that a possible solution to the challenges facing education in South Africa could be the development of different perspectives and contemplating new possibilities. Educational leadership has to do with opening new beginnings, not previously experienced and opening spaces for deliberation and becoming (Tosas, 2016: 367; Biesta & Mirón, 2002: 104; Davids & Waghid, 2017(c): 10). The literature shows the complexity and the relationship between the philosophical foundations of education and educational leadership, highlighting that making sense of educational leadership is in itself a process of becoming. Davids and Waghid (2017(c): 111) argue that educational leaders need to find relevance in their self-understanding for schools to be socially relevant in their context. This dissertation argues for leadership with a cosmopolitan orientation and deliberative democratic practices to develop cosmopolitan norms for the advancement of democratic citizenship through education, without losing sight of academic rigour. It further argues for the inclusion of the normative value of forgiveness in the teaching and learning process and the development of a cosmopolitan orientation in the current South African curriculum, accompanied by a change in pedagogy.

The literature is silent on the nature and scope of school leadership in cosmopolitan education and the practical implications. First, as emanating from 1.4.3, much of the debate on school leadership is premised on critical, humanistic, scientific, and instrumental leadership. The models are underpinned by structural power dynamics in economics, politics, historical and societal contexts, determining the understanding of effective leadership. Critical theorists and education practitioners posit that dialogue and reflexivity could develop alternative understandings and practices in a pluralistic society (Gunter, 2001: 105). Educational leadership research focussing on school leadership, within a cosmopolitan and deliberative democracy philosophy, needs to be considered. As the dissertation shows, the nature of school leadership should be reconceptualised to develop cosmopolitan citizens, through cosmopolitan education, to live peacefully in a plural society.

Secondly, the debates on the development of the self, as a school leader, leading in a pluralistic and divided society, should be explored. Apartheid and colonisation have distorted people's view of themselves and others, which are reflected in practices of human rights and access to justice. When school leaders exclude learners and teachers based on school policies, they continue to view the world from their vantage points. School leaders need to consider that their identities and the

presentation of their identity have been shaped by race (Soudien, 2010). The dissertation argues for a cosmopolitan education and the development of a cosmopolitan orientation to enhance the continuous development and understanding of self as school leaders, not only about others. School leaders and teachers should be in a state of constant hostipitality[1] with themselves, challenging and considering their own humanity, respecting, and understanding ways of being of others, by exercising cosmopolitan norms (Derrida, 2000).

Thirdly, in much of the literature surveyed on cosmopolitanism and curriculum, the normative value of forgiveness in education, and its role in teaching and learning is scarcely highlighted. One possible reason could be the dominant research on cosmopolitanism and its relationship with education, emanate from the developed world and not the marginalised or colonised (Mendieta, 2009: 243; Rizvi, 2008: 102). The dissertation shows that in the South African curriculum, forgiveness is rarely mentioned, and is not a normative value taught in schools. There is no mention of teaching forgiveness, whether conditional or unconditional, from the perspectives of both the forgiver and perpetrator or, of the power relations inherent in the two positions. Forgiveness allows for the development of different perspectives of both the past and identity. Forgiveness is taken for granted, yet it is consequential, for a colonised society where structural and social injustices are prevalent, leading to many violent acts (Zembylas, 2007: 101). The question of teaching forgiveness is an urgent one in the South African pluralistic society, where neglect of redress, remediation and reparations based on historical debt, hinder living together peacefully (Waghid, 2010(a): 679; Papastephanou, 2002: 81). Through arguments and reflection, the dissertation shows the normative value of teaching learners about the concept of forgiveness.

[1] Derrida coins the term 'hostipitality' to denote the hostility present in hospitality based on the common origin between *hostis* as host and *hostis* as enemy. Jacques Derrida (2000) Hostipitality, Angelaki, 5:3, 3-18, DOI: 10.1080/09697250020034706. Benhabib argues for cosmopolitan norms, with the understanding that all human beings are entitled to certain rights of hospitality based on a iterative process (Benhabib, 2006).

1.6 Statement of the problem

Given fluid national borders, widespread global integration, and connectivity, it has become imperative for education to develop a cosmopolitan orientation. The necessity for highlighting the norm of equality for all people, through education for democratic citizenship, is evident in the current era of global connectedness. This demand necessitates the development of cosmopolitan norms for school leadership, cultivating the self as a school leader within a cosmopolitan perspective and deliberative framework, and necessitates a move away from an instrumental and scientific leadership model.

The dissertation prioritises the questions of realisations of the ideal of cosmopolitan education and a defensible form of school leadership in South Africa. The development of cosmopolitan norms for cosmopolitan education and school leadership to advance a more just and equal society, by way of education is paramount. The current neo-liberal dominant debates of school leadership as control and risk management has led to leadership's role being reduced to one of implementing policy, ensuring safety and local power dispersion. Locally and globally, leadership acts as a mechanism to co-ordinate standards which underscore the homogenisation, uniformity, and conformity of society (Fitzgerald & Savage, 2013; Eacott, 2013(a); Sayed & Soudien, 2005). Twenty-five years after democracy, South African schools continue to be contrasting environments, despite school-based leadership and management, a foundational pillar of the strong democratisation trend, established to increase the autonomy of school. Schools, disadvantaged during apartheid carry the burden of inadequate physical infrastructure, high teacher-to-learner ratios, shortages of learning and teacher resources, absence of libraries in schools as well as communities, inadequate teacher and leadership training, absence or minimal provisioning of science laboratories and specialist teachers (Davids & Waghid, 2017(c): 21).

Secondly, while the norm for determining the success of educational and school leadership, is the performance of learners in the National Senior Certificate (Davids & Waghid, 2017(c): 69), the research and empirical data suggest equity and social justice are inadequately addressed through the implementation of the curriculum. The CAPS curriculum was introduced as part of the democratisation in education to address equity and redress (Republic of South Africa, 2013). Although, the curriculum emphasises academic development, the implementation reduces

opportunities to practice critical, creative, and analytical thinking in the classroom (Umalusi, 2014: 17). The curriculum is bound by an instrumental framework with a concise framework of the teaching and learning process for each grade and subject, reducing the opportunities for critical inquiry, mastering the skills of critical thinking, problem-solving, reflection, engagement, and deliberation. Its delivery is measured by efficiency and completing the study's course. The aim of the CAPS curriculum as the provision of quality teaching and learning, according to the Department of Basic Education (Republic of South Africa, 2013), seemingly, is not automatically evident (Davids & Waghid, 2017(c): 22-23). Many learners struggle to read, with reading abilities two years below the average and struggle to access the digital world of the twenty-first century (Spaull & Pretorius, 2019: 148). For many, the educational aims of developing critical and creative thinking, knowledge, skills, and values, which will enable them to make meaning of their lives, and participate as free and democratic citizens, remain theoretical.

Thirdly, as part of the democratisation of the education in South Africa, education reforms were introduced to facilitate the shift towards decentralisation. School governing bodies were established, as part of school-based leadership, to manage the governance of the school. It consists of the principal, as the representative of the education department, teachers, support staff, parents, community members, and learners. Although, one of the functions of the school governing body is the development of school policy, in line with the South African School Act (Republic of South Africa, 1996), academic research highlights the inequality at school level, evidently, not in line with policy reforms. School policies that should address social injustices are seemingly applied in some South African schools as tools of exclusion. Policies of admission, language, the code of conduct for learners, together with high school fees, ought to comply with the intent of redress and equity. Learners from poor communities are mostly excluded and, when admitted, are assimilated into the school's existing culture, maintaining the hegemony (Davids & Waghid, 2017(c); Sayed & Soudien, 2005).

Lastly, the dissertation shows that the unexplored area of forgiveness as a normative value of education, should be embedded in the curriculum. Two decades after apartheid, public schooling is tormented by dysfunctionality and increased violence. Learners are surrounded by gangsterism and drugs in their communities which become a reality of school life in disadvantaged and poor areas.

Schools cannot be divorced from the reality of learners' lived experiences and carry the legacy of their apartheid histories. Schools in disadvantaged areas were politicised as sites of protests against the apartheid government, leading to defiance and violence. Democratisation through its policies, cannot eradicate this discourse, unless the curriculum creates the space for different pedagogical encounters and teacher training is adapted (Waghid & Davids, 2014). Lazarus, Khan, and Johnson (2012) report that in South African schools, challenges of violence are of grave concern. Learners are at high risk of violence and learners most at risk, are from disadvantaged schools. They recommend the development of school environments that negate violence and promote peace through the development of norms and values. The role of leadership is crucial in the process. In the current curriculum, the teaching of forgiveness is minimal and deliberation on issues of redress, reparations and historical debt of colonisation and apartheid from the perspective of the forgiver and perpetrator, if taught, is mostly a tick box exercise. The neglect of deliberation of the concept undermines the ideal of human equality and justice (Papastephanou, 2002: 81). The notion of forgiveness can frame deliberative encounters and create an ethic of care in a society emerging from historical conflict among different groups, thus paving the way for re-orientations that foster healing.

There is a need to explore alternative frameworks for imagining the nature and scope of school leadership, that are suited to resolve some of the limitations of education's exclusion of the other that manifest in unjust human responses. The ideas and ideology of educational leadership should be rigorously deliberated and critically evaluated as part of democratic deliberative engagement. Educational leadership should drive a social justice agenda and demand justice for all to be commensurate with the moral ideals of education and the country's constitution. These understandings of educational leadership would be necessary for school leadership to be defensible in terms of cosmopolitan philosophy and education.

1.7 Justification

Generally, the instrumental and scientific model dominate the conceptualisation and practice of educational leadership for democratic citizenship. Many researchers concur that this conceptualisation has not advanced socially just practices, living together peacefully or engendered

a common understanding of the relationship with the self and the other (Tosas, 2016: 367; Biesta & Mirón, 2002: 104; Davids & Waghid, 2017(c): 10).

The essentiality for this dissertation is based on the normative implications of the role and function of school leadership in an unequal global world and the scope and nature of leadership in the development of cosmopolitan education to advance democratic citizenship, living together peacefully and the ideal of human equality, which has not been explored. However, advancing an argument depends on reconceptualising the philosophical framework and foundational principles of school leadership via deliberative democracy, cosmopolitan education, and the concept of forgiveness in teaching and learning.

Firstly, the dissertation joins the critique of the dominant neoliberal educational leadership models' inability to address the challenges of local and global inequalities and the development of a just, democratic, and global citizenship due to its preoccupation with outcomes and academic targets. This dissertation extends the discourse by analysing leadership models from scientific to transformational and arguing through analysing and interpreting the literature. Educational leadership has not provided a justifiable human response to peoples' lived realities nor provided opportunities and access to a better life for all. The advancement of democratic education, providing for a peaceful existence with others through just actions has been undermined, especially in disadvantaged communities, where social and economic contexts conceal the social injustices and inequities faced under the current leadership models (Davids & Waghid, 2017(c): 9; Rizvi, 2008: 102; Mendieta, 2009: 243).

Secondly, this dissertation seeks to show that through dialogue and reflexivity, the alternative practices and the philosophical framework of school leadership (Gunter, 2001: 105) should encompass the opening of spaces for deliberative processes, iterations, and becoming (Davids & Waghid, 2017(a)), within a framework of deliberative democracy and cosmopolitanism. In an interconnected global world, with its pluralities evident in societies, teaching learners, the normative value of a cosmopolitan orientation has become a necessity, enhancing academic rigour, cognitive ability, and justifiable responses to social injustices.

Thirdly, the dissertation seeks to present six foundational pillars for cosmopolitan education as interpreted from the literature:

- it is a time-intensive process.
- it is not 'a means to an end' (Hansen, 2011:12), it incorporates new beginnings and thinking.
- cosmopolitan education cultivates respect, morals, and ethics in the development of the self and in relation to the other (Hansen, 2011:14).
- critical learning as argued by Rizvi (2009: 264), is crucial to enable learners to understand and relate to global interconnectivity and its political meaning.
- forgiveness is a crucial concept (Papastephanou, 2002: 84); and
- deliberation is a core feature of cosmopolitan education as learners not only deliberate about their commonalities and differences but also about achieving justice (Waghid, 2014(a): 341).

The dissertation argues for these concepts as the core of cosmopolitan education.

Fourthly, this dissertation's significance is examining the concept of forgiveness and its inclusion in teaching and learning (Papastephanou, 2003; White, 2002; Waghid, 2010(b)). The research seeks to show forgiveness as a normative value and concept is often excluded from the curricula, or mentioned briefly, from the perspective of the forgiver and not the perpetrator. Historical debt is mostly ignored in school curricula and if included, taught superficially. The exclusion of the concept from the South African curriculum and the exigency of the significance of its inclusion is highlighted through the study.

Lastly, concerning education policy, the dissertation is beneficial, as it highlights the discrepancies between the intent of the curriculum as a democratisation mechanism to enhance citizenship and address historical inequalities, and its implementation (Davids & Waghid, 2017(c)), and calls for a review of the selection of the content of the curriculum and the implementation of pedagogy, particularly in disadvantaged schools. Cognisant of history as a subject, an elective subject in the high school, the dissertation seeks to demonstrate the significance of teaching history in all grades and to all learners, to develop an understanding of the local and national historical context in relation to historical debt. Schools are the only environment where all citizens encounter the other and create possibilities for deliberation, listening, changing narratives, revising the past and transforming

identities. The narratives of people are significant in their contribution to the process of forgiveness, inclusion, and engagements with the other. The dissertation seeks to present that deliberation as a pedagogy advances democratic education to enable democratic citizenship that could possibly be just.

In education practice, the value of this dissertation is its contribution to academic inquiry and debate about school leadership in South Africa. Consequently, aspiring to present the significance of a defensible form of leadership, envisaged through cosmopolitan education, deliberative democracy, and forgiveness. The dissertation hopes to bring unique perspectives to the South African domain and the global order, by way of adopting, extending, and contributing to the current conversations and ideas.

1.8 Research statement and objective

The research aims to analyse educational leadership concerning practices of deliberative democracy and reflects on school leadership that could be defended based on embracing diversity, current challenges of attaining social justice for all people and school improvement. The central claim of this dissertation is that current educational leadership practices are indefensible with its overemphasis on compliance, targets and standards and a mode of leadership that can be defended should include deliberative democracy and cosmopolitan education, with its moral concern for the individual in relation to the other, at the core.

The objectives of the research are to:

1. Examine the nature and function of the ideal school leadership and social justice practices.
2. Explore the ideal concepts of deliberative democracy and democratic citizenship.
3. Explore cosmopolitanism and cosmopolitan education in the classroom.
4. Explore the relationship between school leadership and cosmopolitan education.
5. Evaluate, through the ideal interaction between school leadership and cosmopolitanism, the normativity of education for democratic citizenship.

1.9 Theoretical framework

The dissertation is grounded in the ideas of Papastephanou (2012), Hansen (2011), on cosmopolitanism, Benhabib (2006, 2011) on deliberative democracy and democratic iterations, and

Davids and Waghid (2017(c)) on school leadership. Benhabib (2011:75) posits the idea of deliberative iterations as citizens' articulation of ideas and opinions by way of democratic processes, including articulation of their rights based on constitutional principles and international law. Justifiable and legitimate deliberative processes, in a normative way, is determined by discourse ethics, examining the underlying assumptions of the discourse. Therefore, all people affected should be included; all people participate equally and questioning the agenda is promoted (Benhabib, 2011: 151). She argues that democratic iterations mediate between a communities' responsibilities to its constitution and institutions, going beyond the universal understanding of human rights and justice for all people, which are normative values to which communities should be obligated. She defines human rights 'as enabling conditions in the legal and political sense, of uncoerced democratic iterations amongst peoples and the cultures of the word.' (Benhabib, 2011: 76). In this way, iterations become ongoing deliberations for communities and cultures to view themselves from the perspective of the other; in so doing, examining the foundation of the culture and its exclusions. Deliberative iterations aim to expand points of view, consequently developing different interpretations and understandings of human rights. The dissertation argues for deliberative democracy with deliberative iterations as the framework supporting defensible school leadership with moral justice as a goal. School leaders have the undisputed right to interact with education policies and legislation, and through democratic processes articulate opinions to influence leadership and education processes. In so doing, they make these processes their own. School leaders should create deliberative iterative spaces for deliberation both at staff and learner level. This dissertation argues that deliberation should be the underlying philosophy of pedagogy in South Africa to enable the development of cosmopolitan norms and conversations of redress, social justices, and remediation.

Davids and Waghid's (2017(c)) idea of school leadership as the opening of spaces for critique, deliberative engagement and becoming, challenge the current practices of schools in South Africa in their understanding and enactment of democratic education, concern for the common good and the development of democratic citizenship. They critique the use of the National Senior Certificate results in South African schools as the standard for school functionality and leadership, and the lack of meaningful engagement with urgent concerns about these results stemming from well-resourced schools. Davids and Waghid (2017(c): 9) argue that to make sense of educational leadership is to

recognise the symbiotic relationship between educational leadership and the philosophical understanding of education. They show that leadership practices from scientific to transformational do not enact socially just practices, redress, and remediation at schools (Davids & Waghid, 2017(c): 109; Sayed & Soudien, 2005). This dissertation builds in their ideas for school leadership.

Papastephanou (2012) views cosmopolitanism as a caring dedication to peace and good for all. Such an understanding of cosmopolitanism helps to develop deliberative engagements in search of 'lasting peace, freedom and justice for all in the ambivalent and complex world of today' (Waghid, 2017: 340). This dissertation builds on Papastephanou's (2002, 2003) conceptualisation of forgiveness, envisaged to be taught in schools, the strict, relaxed and forgiving the unforgivable orientation. It offers a critical alternative to the dominant conceptualisation of forgiveness from the perspective of the forgiver or survivor. The claims of this concept of forgiveness are diametrically opposed to the ideal of redress, reparations, and equality. Forgiveness from the perspective of both the forgiver and the perpetrator has the possibility of revising the past, acknowledging historical debt, and allowing for different narratives to emerge.

Hansen (2011) offers cosmopolitanism as an orientation to assist teachers in making meaning and responding to their challenges of diversity, inequity, poor resourcing, economic strife, gangsterism, educational bureaucracy and target setting in an increasingly globalised environment. The core of his cosmopolitanism is developing new ideas and global views and 'reflective loyalty' towards local values, interests, and commitments. His perspective does not provide solutions but insights into issues of teachers' mindsets, behaviour, and decision-making. He encourages deliberative engagement as a condition for educative cosmopolitanism. Hansen (2011) emphasises that it is not merely about respecting and tolerating fundamental differences but about learning from each other. In this study, I wish to extend his ideas on cosmopolitanism, inhabitants of the world, deliberative engagement, and curriculum inheritance.

The dissertation argues that in educational leadership approaches, a cosmopolitan education philosophy with deliberative democracy should be the philosophical framework for developing school leaders. The inculcation of a cosmopolitan orientation as a foundational principle for school leaders is critical to support the development of a democratic citizenry who can live together. Unlike the scientific and transformational approaches, the dissertation argues that learners, as future

citizens, should be afforded the opportunity to encounter others with dignity and not be deprived of their moral worth in the competitive rush for targets and standards. The potentiality of a cosmopolitan approach for school leaders, not only accommodates history teaching and forgiveness to address social justice and inequality, but, in a pluralistic society, has the potential to advance defensible leadership both in terms of moral justice and academic rigour.

1.10 Method

The dissertation first analyses the current normative value for school leadership in South Africa with its overarching technological and linear approach and posits an argument for the divergence from a defensible form of school leadership. The literature is analysed, and an argument is developed for conceptualising a defensible form of school leadership for democratic citizenship consistent with norms of equality. The dissertation argues for deliberative democracy as the philosophy for addressing social justice issues of inequity in a pluralistic society. The norm of deliberative democracy with deliberative iterations as a principle of engagement constitute the foundation of democratic citizenship. Deliberative democracy is not inherent to the practices of school leadership. As such, the dissertation considers the possibilities of aspects of deliberative democracy to be an integral part of leadership. Later the dissertation examines the foundational principles and normative implications of cosmopolitanism and a cosmopolitan orientation, concluding that the inclusion of a cosmopolitan orientation is necessary for the ultimate development of democratic citizenry. The dissertation argues for the complementary paradigm of a normatively valid conception of cosmopolitan education. Cosmopolitanism and education are integrally linked as both have the foundational principle of a moral responsibility and a norm of acceptable behaviour towards the other (Waghid, 2014(b): 335).

Upon demonstrating the compatibility and dependency of education and the normative value of cosmopolitanism, the dissertation examines how a just education should realise ideal democratic citizenship by determining the foundations of an education policy – an education sensitive to moral justice and academic rigour. The normative value of a cosmopolitan education is examined, arguing for six foundational pillars with deliberative iterations as a pedagogy. A cosmopolitan orientation is emphasised, and the dissertation argues for a curriculum policy inclusion of history as a subject, and the normative value of forgiveness.

Having demonstrated the normative basis for cosmopolitan education through building a cosmopolitan orientation, a pedagogy of deliberative iterations and the inclusion of forgiveness, the study examines the current South African curriculum and its compatibility with a cosmopolitan orientation and the process of redress and remediation. Despite the democratisation of the current education system, the development of democratic citizens is minimised through the perpetuation of social injustices. The dissertation argues for the normative value of cosmopolitan education in developing the self, in relation to others, developing critical learning and enacting social justice. The dissertation evaluates current education practices for democratic citizenship in the context of the necessity of social justice and living with others.

In support of the necessity of a cosmopolitan orientation in school leadership and education policy, the dissertation argues for a curriculum that responds and reflects the values of the society it serves. The dissertation continues by considering the scope and nature of teaching and learning, including teachers and school leaders' role and function. I argue for creating cosmopolitan spaces for iterations and engagement with others and consider the inclusion of the concept of forgiveness into teaching and learning, critiquing its absence in the current South African curriculum. Forgetting and memory, historical debt including remediation and reparations, should be deliberated. Teachers have a significant role in developing a cosmopolitan orientation and teacher education is crucial. Hansen (2011) argues that teachers need to be conscious of the forces influencing their outlook and worldviews. Teacher education training should underscore the development of the self, enabling the teacher to reflect on their paradigms and move closer to developing a cosmopolitan orientation. School leaders in their role as gatekeepers to access, redress, and remediation, should decentre themselves to reconsider and re-imagine their schools as environments of just and human right practices.

It should be emphasised that the dissertation is making a case for a paradigm shift in education for democratic citizenship. It is not excluding the current curriculum content; instead, it is arguing for a change in pedagogy to incorporate deliberative iterations and the inclusion of history, to develop normative values in school leadership. Together with forgiveness, a cosmopolitan orientation must exist as a normative value for education and school leadership.

1.11 Chapter Outline

Following the introduction to the study, Chapter Two outlines the conceptual framework of ideal school leadership norms and the development of deliberative democracy. I argue that the school leadership's role should be defined and defensible, address the challenges of social justice and school improvement in the current era of globalisation. The new discourses on educational leadership are a response to the practical problems and doubts about current philosophical framework of educational leadership. It is a critique of the modern concept of rationality as instrumental or means-end rationality, connected to a mechanistic worldview and the conceptual framework of knowledge acquisition, developing more efficient mechanisms to achieve preconceived goals and targets. Leadership as control becomes the outcome of this worldview. Through the literature, I examine how leaders enact socially just practices and policies to inculcate practices of teaching and learning that encourage a greater sense of belonging.

The rights of citizenship, nationality and polity have been disputed through the ages. As a public institution, education plays a pivotal role in transforming people's consciousness and inculcating the skills and competencies required to claim and exercise their rights. Due to globalisation, the questions often deliberated are: Where do people exercise their rights? Should it be in a single country? Democratic citizenship and cognisance of rights are intricately linked; thus, democratic citizenship education is crucial. I argue for addressing the conceptual weakness in understanding social justice to engage with its concerns and develop an understanding of the challenges.

The chapter argues for deliberative democratic processes to develop credible leadership. In education, stakeholders have the right to engage and interact with education policies and legislation, develop, and articulate their opinions to influence and take ownership of processes. To be considered credible, education leadership should lead these processes and ensure that democratic iterations are part of teaching and learning.

Chapter Three explores the extent to which cosmopolitanism can enrich the debate about a defensible form of school leadership in a globalised society. Cosmopolitan norms have core principles of the moral concerns and just treatment of the individual. I explore the different perspectives of cosmopolitanism from the stoics to current philosophers. Cosmopolitan is derived from the Greek word, 'cosmopolites' meaning a citizen of the world. One of the first cosmopolitans,

Diogenes, (c.390-323 BCE), a cynic philosopher, declared himself a citizen of the world with a moral obligation to all people. Many notions and numerous adjectives describe cosmopolitanism: moral, cultural, political, legal, romantic, and rooted, amongst others. They are interrelated and overlap due to the nature of the concept. The common understanding is of a universal concept that encompasses the sharing amongst all peoples.

The chapter argues for Papastephanou's (2012) view of cosmopolitanism as the understanding encourages deliberative engagements amongst people seeking a peaceful existence with others. The concept of cosmopolitanism is extended to my study as one of the primary perceptions of cosmopolitanism examined to pursue a defensible form of school leadership in a complex world. The dissertation examines the core ideas of Hansen's view of cosmopolitanism as an openness to people and new ideas, and loyalty towards local values, interests, and commitments (Hansen, 2011:1). Benhabib's (2006) arguments for cosmopolitan norms, with the foundational understanding that all human beings are entitled to certain rights are scrutinised as an integral part of the dissertation.

The relationship between cosmopolitanism in education and the role of school leadership has not been fully explored in education theory. In the study, I develop arguments to include a cosmopolitan philosophical framework in policy texts and emphasise the importance of enabling leaders to occupy a cosmopolitan space, through developing cosmopolitan norms and including a cosmopolitan orientation in the curriculum and school culture. In this way, it develops learners as cosmopolitan citizens and critical thinkers, capable of responding to local, national, and global challenges in a just and peaceful manner.

In Chapter Four, I analyse cosmopolitanism, educational policies and school leadership and argue for the inclusion of a cosmopolitan philosophy through cosmopolitan education in education policies. I examine its role in developing a defensible form of leadership and the relationship between the development of a cosmopolitan and education.

The historical context of education policies in South Africa is explored, and the chapter argues that policies have not maximally addressed social justice, nor developed norms for the role and function of school leadership in addressing social justice. The South African Schools Act of 1996 was

developed to redress past injustices in education, in terms of provisioning, quality of education and promoting the democratic transformation of society and should be implemented at school level. Seemingly, however, policies have been applied as instruments of exclusion.

I argue for integrating cosmopolitanism and education as both have foundational norms of justifiable human behaviour, moral concerns for others, and development of the individual as core principles, and present arguments to support the integration. The teaching of history at school level is necessary, as encountering the other has a historical context that influences the present and future interactions. In classrooms, teaching the concept of forgiveness supports understanding and reflection on the context of encounters, reconciliation, and remediation. Education with a cosmopolitan orientation is explored as people from all walks of life encounter one another daily, are constantly challenged to reflect on the known to comprehend and embrace the new. The dissertation argues for six pillars as the foundation of cosmopolitan education to underpin education policies.

A defensible form of school leadership seems to be elusive and social inequities are prevalent. The question posed in the chapter relates to the meaning of being a school leader in the current context of global inequities. I respond by searching for a standard for school leadership through critical inquiry. Leadership that firstly, fosters compassion towards the other, irrespective of their origins; secondly, encourages respect for reality and truth**;** thirdly, defends the challenges of redress; and lastly, allows for deliberation on political dimensions of globalisation and critical learning, without losing sight of the balance between moral concerns and knowledge acquisition, should be a defensible form of leadership. The chapter argues for deliberative democracy as a vehicle of transformation as it allows education leaders to be open to engagement, inclusive of stakeholders and explore new ways of doing and being, in a bureaucratic education system.

Chapter Five discusses cosmopolitanism, the inclusion of a cosmopolitan orientation in curriculum and the role of leadership in curriculum delivery. I argue for cosmopolitan education as the development of the self, in relation to others, through understanding and developing critical learning and a social justice orientation. Hansen's (2011), Papastephanou's (2012) and Benhabib's (2006, 2011) views on cosmopolitanism and the curriculum are considered as a framework to argue for a curriculum that serves the common good of humanity, with a cosmopolitan orientation, including

the concept of forgiveness and a pedagogy of deliberation. I examine curriculum implications for a cosmopolitan orientated education, including a philosophical framework and pedagogy. Leadership norms that support the management of a defensible curriculum, responsive to society's needs and issues of social justice, are evaluated. Forgiveness, as an integral part of the curriculum, is at the forefront of the dissertation and the remediation of historical debt through the process of forgiveness is examined as part of addressing social injustices and inequalities.

The chapter argues that a curriculum should respond and reflect the vision and values of society. I argue for a curriculum inclusive of disciplines, subjects, ontology of knowledge, rational interpretations thereof and the ability to inculcate in learners a consciousness of their development and encounters with others. Living together peacefully with the vision of cosmopolitan education and the notion of cosmopolitanism, requires an inclusive conceptual model for curriculum, to advance the development of citizens with a moral obligation to justice. I argue that the curriculum includes building a cosmopolitan orientation, forgiveness, and a pedagogy inclusive of deliberative iterations.

The notion of a curriculum with a cosmopolitan orientation is not possible without the cosmopolitan ethic of deliberative iterations. It should be incorporated as a fundamental aspect of pedagogy, as it inculcates in learners the values of cosmopolitanism and the necessity of action. I argue that despite the democratisation of the education system, the alignment of the South African CAPS to a cosmopolitan orientation is superficial, with teaching towards outputs and tests reinforcing inequalities. As the implementation process of the vision of education, curriculum should not be reduced to a mechanistic process and an instrument that could be applied to reinforce unjust social and economic systems.

Chapter Six considers teaching and learning, the role of teachers and school leadership in developing cosmopolitan citizens. The challenges of standardisation in a global environment are explored. I examine teaching and learning that stimulate the development of a cosmopolitan orientation by considering the ideas of David Hansen (2011), Maxine Greene (1995) and Yusef Waghid (2014(a)). Deliberation, as a pedagogy, essential to cosmopolitan-orientated teaching and learning, is discussed in detail. I use Maxine Greene's (1995) interpretation of teaching as an address that encourages talk. Levinas (1969: 180**)** views teaching as a contestation with the self, the

teacher guiding the learner to confront and extend their thoughts, feelings, and ideas to consider new beginnings in the development of the self, and the responsibility to the other. In this dissertation, pedagogy indicates classroom pedagogical encounters. Pedagogy is extended as a transformative process with new possibilities. Critical learning involves developing cognitive skills and learners gauging their development by way of knowledge about others and its influence on their interactions.

The role of forgiveness in the South African classroom to support the process of healing from the past injustices, a crucial process for cosmopolitan education, is highlighted. I argue for creating cosmopolitan spaces for iterations and engagement with others and consider the inclusion of the concept of forgiveness into teaching and learning. It should be imbedded in the curriculum taught from the perspectives of both forgiver and perpetrator.

Teaching and learning should allow for the opening of spaces, and opportunities for learners and teachers to deliberate about the type of society they would like to inhabit. School leaders should reflect on their historical perspectives, its influence on their leadership practices and consider Derrida's (2000) and Benhabib's (2011) view of hospitality and hostipitality. School policies should be viewed as documents enhancing practices of hospitality, a human right, with the potential of ensuring a just school environment.

The six foundational pillars embedded in the curriculum for a cosmopolitan orientation are highlighted by teaching and learning. I conclude that it is possible but not easy to develop a cosmopolitan-orientated pedagogy. Teachers have a significant role in developing a cosmopolitan orientation, and teacher education is crucial. Teacher education training should underscore the development of the self, enabling the teacher to reflect on their paradigms, in so doing, moving closer to developing a cosmopolitan orientation.

The last chapter draws conclusions from the study. It highlights the limitations and areas of the study that require further research.

CHAPTER 2: TOWARDS A DEFENSIBLE FORM OF SCHOOL LEADERSHIP

2.1 Introduction

In chapter one, I outlined the core ideas and statements of the study. The questions posed on the role of education and school leadership in realising the ideal of a cosmopolitan education in developing democratic citizens, are further explored. The goal as previously stated, is the advancement of a just and more equal society, while not neglecting academic rigour. In this chapter, I analyse and argue for ideal norms for a defensible form of school leadership by considering social justice in relation to education, democratic education, citizenship, deliberative democracy, school leadership and school improvement.

After twenty-six years of democracy in South Africa, education has not delivered on its promise of quality education for all. For some, quality public education is a norm, but for many, education has deprived them of opportunities to realise their potential and achieve their aims. Why and how has this occurred in a democratic state, and how can structural inequalities be addressed? What are education and school leaders' roles in creating an understanding of and conversations about these complex questions to create a framework for quality education for all? I argue for a perspective of social justice to critically analyse and examine a defensible form of education considering structural societal inequalities and the development of the individual. Griffith states that '[s]ocial justice is concerned with the empowerment of the individual as well as structural injustices that exist in communities and society' (Griffiths, 1998: 13). The inequalities of wealth, economics, social power, and access to knowledge are institutionalised in democratic societies, perpetuating existing imbalances to support the hegemony. This is evident in South African society, where institutionalised apartheid privileged one sector of the citizenry socially and economically, allowed social and spatial interactions of homogeneous groups, resulting in a society with high levels of inequality, inherited by the democratic state. During this time, citizens were not institutionally exposed to social diversity, unable to engage and understand others' way of life. With the introduction of democracy, the state had to address many challenges of inequality and inequity (Badat & Sayed, 2014: 128). Young (2000: 35) argues, for a democracy to promote justice, it must

already be just. Thus, the promotion of justice and just acts had to be inculcated in the democratic society in various ways, education being a crucial domain for the transformative process.

Thus, how will education, considered from a perspective of opening up and not preserving, realise the ideal of democratic citizens, able to function globally and to live peacefully with commonalities and differences? (Waghid, 2014(b): 334; Martin, 2013: 110). In the perspective, learners and learning are considered as new beginnings, open to becoming deliberative and just. Education is crucial for developing knowledge and a workforce to sustain the economy with the skills and competencies to participate in a global economy. The process develops a deliberative and participative polity with a sense of belonging, a national identity, and a capacity for ethical actions towards the self and others (Herbert, 2009: 5). In this way, a sense of individual and collective responsibility is developed in citizens with the capability to recognise tensions existing between the two. Individual responsibility emphasises an individual's moral and cognitive qualities whilst collective responsibility implies the responsibility to the other, albeit a group or individual.

Just actions to the other are crucial aspects of collective responsibility. In neo-liberal societies, with a focus on the individual, clarity of concepts is crucial. Neoliberal societies are considered capitalist societies, based on a free-market economic system geared towards profits, which allow for the privatisation of public institutions amongst others, schools, roads, state banks and universities (Biesta, 2017(b): 319; Blacker, 2014: 100). The development of a collective responsibility and consciousness, including the development of skills and knowledge, cannot occur without participation and sharing. It is in direct opposition to the principles of a neo-liberal system, with its vision of individualism at the heart of world economics. Thus, education for citizenship should build on pedagogies that allow for the development of both the self and collective responsibility equally, to enhance the possibility of democratic and just citizens that live together peacefully (Herbert, 2009: 6; Waghid, 2014(a): 15).

Democracy can be considered a system with deliberation and rules, decided by the majority, as its foundational principles. Even though not all agree, rules are followed and considered for the good of the majority (Biesta, 2017(b): 326). The process is untidy but transformational and educational. It is a way of life based on values of equality, liberty, and solidarity, continuously deliberated, to develop collective meaning and create the democratic sphere (Biesta, 2017(b): 327). Benhabib

(1996: 68) understands democracy as a norm and organising model for the majority, with the public execution of power invested in institutions of a society of moral and political equals who make decisions affecting the collective based on the foundational principle of deliberation. Benhabib (1996: 67) states that for democracies to survive, economic wellbeing, a common identity, and legitimacy are crucial. These public goods are considered worthy to attain by most of society, and the attainment thereof must be balanced for the society to thrive. When one good is emphasised at the expense of the other, democracies falter in becoming democratic. She argues for a deliberative model for democracies, as deliberation in the public sphere is essential to maintain the legitimacy of democracy.

The development of democratic citizens is a cornerstone of democracies and to maintain democracies, citizens should be taught about, for and through democracy and its processes. Schools, as public institutions, are sites for teaching democratic citizenship. Gutmann (1995: 359) argues that public schools are democratic states legitimate institutions to teach citizens to become democratic as most future citizens attend public schools. People live and belong somewhere. Citizens and citizenship refer to both a regional or national identity of people living within the same geographical borders and share a sense of cultural and societal belonging. Citizenship is a contested and disputed concept that includes social and moral implications, engagement with the community and belonging to a polity. Fulop, Davies and Navarro (2008), in their research with student teachers in different countries, suggest that interpretations and enactment of citizenship are context-bound, dependant on the historical context of a country, the development of democracy and inclusion of citizenship education in the curricula of schools. The context of citizens will determine both the institutional and social understanding of democratic citizenship.

Citizens have rights and responsibilities as determined by their government (Noddings, 2005: 2; Sears, 2009: 2; Waghid & Davids, 2018: xi). Rights include political, social, and legal rights. Responsibilities include the payment of taxes, participation in civic activities and the duty of care and respect to others. A fundamental norm of citizenship in a well-ordered society is the ability to engage and participate. For this to happen, citizens should carry the knowledge of their rights and responsibilities. The notion of citizenship as engagement and participation based on knowledge implies a dialectic relationship between education and democratic citizenship. As sites of learning,

schools are arguably best placed to educate citizens about, for and through democratic citizenship (Waghid & Davids, 2018: xi).

With its multiple understandings, citizenship operates at three levels, namely the local, national, and global. I argue for an understanding of democratic citizenship as a sense of belonging to the world but with deep roots in local culture, a national identity, and responsibility to advance justice for all people (Waghid, 2010(b)). Nussbaum (2002) argues for educating learners to be citizens of the world, with a loyalty to their own cultures and country, but primarily, to humanity. I agree with Gutmann (1996: 67- 71) that all children should be taught to be democratic citizens and respect others' dignity, enabling an environment that advances democracy and social justice for all. The constitutions of democracies based on justice and the enactment thereof, are essential to achieve a world that addresses inequalities and inequities. For her, teaching democratic citizenship allows for deliberation at school level on issues of justice to support a polity advancing to a more just world (Gutmann, 1996). By way of curriculum, schools should encourage learners to deliberate on citizenship, the norms, aspects, and challenges thereof. Education for democratic citizenship should not require citizens to a choose between obligations as citizens of the world or as patriots of a country. The obligation of democratic citizens should be the advancement of justice, for themselves, their communities, and others. So, what would the norms for democratic education that advances social justice be?

The chapter engages social justice concepts to explore the relationship between education, deliberative democracy, democratic citizenship, and educational leadership to reconsider a defensible form of school leadership. Section 2.2 analyses the role of education in advancing social justice and democratic citizenship and examines the possibility of schools as an institution that could inculcate democratic citizenship and a consciousness of inequalities to develop a more just society. Section 2.3 analyses school improvement in South African education within a social justice paradigm and shows the disjuncture between implementing school policies and the conceptual understanding of social justice to re-imagine school improvement. Section 2.4 examines the role of deliberative democracy in the education domain as a framework and process of engagement, to overcome injustices. Section 2.5 analyses school leadership and its framing within social justice to create an environment, both physical and psychological, of belonging and engagement.

2.2 The role of education in advancing social justice and democratic citizenship

If education is about teaching citizens to be just, addressing societal injustices becomes an integral part of education and an ideal educational norm. The dissertation adopts Griffith's (1998) interpretation of social justice as the institutional (political, economic, and social) distribution of fundamental rights and duties, together with the empowerment of the individual, as a standard when searching for the defensible in education. Inhumane acts, such as apartheid and violations of human rights, could be eradicated by a populace educated as just peoples in a defensible education system evaluated on social injustices' responses. Having lived through apartheid for thirty-three years as part of the oppressed, and as one whose heritage has been colonised, I contend that education must be an institutional means to advance social justice to eradicate and minimise violence and crimes against humanity.

Waghid (2014(a)) states that the aims of education are firstly to be responsive towards learners; secondly for people to share their commonalities and differences via deliberation, evaluating others' reasons and reasoning, allowing for a change in perspective and responding thoughtfully; and thirdly to educate people to address issues of social justice by performing their moral obligations to others in a just manner. Education allows for others' engagement, acknowledging and addressing vulnerabilities, and acting hospitably with empathy and compassion towards them. This is supported by Callan (1997: 78) who posits that the basis of justice is caring. A mutual trust relationship between citizens is the foundation of a just system. 'Trust should connect their lives via institutional forms of a just society' (Callan, 1997: 95).

What does social justice entail and what needs to be the societal and educational norms for a democracy to be just? To explore this concept, I turn to Rawls. Rawls (1999) interprets justice as fairness, of which the terms are agreed upon by citizens, and requires equal distribution of basic goods for the good of society. The basic goods of liberty and opportunity, income and wealth, and self-respect are equitably dispersed unless an inequitable dispersal is advantageous to all. The two foundational principles of justice are: one, that important liberties and fair opportunities be equally provided to citizens and two, that unequal income and social status be structured to benefit the poorest members of society. Justice as fairness is considered a normative ideal for society in which reasonable people who are equals, share a common understanding of the concept of justice, and a

realistic moral expectation of humanity, under normal societal circumstances. Rawls' theory of justice is confined to public institutions and law, though the principles of solidarity, equality and liberty could support a sense of belonging to a community and advance public rationality. This could exclude some people, as law-making and its procedures are difficult to follow (Freeman, 2003: 1-2).

Social justice concerns societies' actions in terms of right and good (Christie, 2008: 9). It is an individual and community response to injustices and determined by societal inequalities. Young (2000: 33) defines social justice as the institutional conditions for promoting self-development and determination of members of society. The structural inequalities present in democracies produce and perpetuate existing institutional imbalances, which support the dominant hegemony and inhibit self-development. Griffiths (1998: 12) posits that three principles underpin social justice. First, social justice is a continuing process rather than an outcome with no right answer. Second, each individual is a valued part of the community with the good of the community considered alongside the good of the individual. Third, 'we create ourselves in and against the community; we create ourselves in and against sections of the community' (Griffiths, 1998: 12). In schools, social justice is advanced through engagement, deliberative communication and enactment with learners, teachers, and other stakeholders. Social justice encourages school leaders to consider the historical context of debates to advance the enactment of justice. The enactment of social justice determines whether justice has been denied (Griffiths, 1998: 5).

Sayed, Soudien and Carrim (2003: 231) argue that social injustices are present in all human relationships. The main conceptual weakness of current understandings of social justice is its failure to adequately engage with its concerns. While current approaches promote the achievement of certain kinds of rights, they are often complicit in the denial of others. In policy texts, individuals and groups are defined in essential terms with scant engagement with the complexities of their identities. Implicit in the language used are assumptions, which reflect the inherent worldview and its social meanings. 'The discursive construction of social justice, thus, is informed by conceptual webs of meaning, which not only condition experiences of social injustice but also respond to them' (Sayed, Soudien & Carrim, 2003: 231).

Young (2000:35) argue that in democratic societies with serious injustices, it must be possible to promote social change towards justice through democratic means. In democracies, people co-belong voluntarily, without being forced to do so and act in association with others. In developing a theory for democratic citizenship education, Waghid (2018: 3) states that citizens develop a sense of belonging based on an association to which people voluntarily belong. Democratic actions involve deliberative engagement to persuade or defend actions and policies in terms of individual and collective responsibility, others' rights to be and speak freely are inviolable and is intrinsically connected to education.

Education, as does democracy, is a way of making sense of the world, engaging with others, and justifying one's opinions in association with others. A theory of democratic education for citizenship, therefore, presupposes engagement and an associational sense of belonging. Waghid (2018) uses the term association to indicate a group, as well as alliances and friendships and not the term aggregation, which would indicate an arithmetical calculation. He agrees with Biesta (2017(b): 326) that a broader interpretation of democratic citizenship education is not only about numbers and includes the notion of an idea and conceptual process. Democracy is not about individual choice but a process whereby individuals' needs, and desires are deliberated in a collective where the majority decides what will legitimately be implemented – in this way determining what will have authority in our lives. Gutmann (1996) argues that democratic citizenship is a crucial requirement for justice globally and participating freely and equally as a citizen of a democracy, should be accessible to all people. To experience freedom and equality, people need to belong and be part of a polity. Thus, education, ensuring competencies, knowledge, and values critical for participation as equal citizens in a polity, is demanded.

Waghid (2014(a)), argues for democratic education as a continuing action, open-ended, future-orientated, and not pre-determined, occurring as a result of human encounters and the continuing search for justice for the self and the other. It is viewed as the beginning of the process of becoming and remains a quest for vigilance in teaching and learning concerning just practices. He argues for teaching and learning experiences to provide space to develop democratic education of vigilance to liberate people to act without injustices to the other and self in 'unbounded encounters' (Waghid, 2014(a): 87). Therefore, democratic education is a continuing engagement with the other, in search

of the development of a shared humanity, and these encounters cannot be pre-determined and are part of teaching and learning. To be educated means to make sense of the world, and to be able to explain and justify one's reasoning to oneself and others in their presence (Waghid, 2018: 3). In this interpretation of education, education is about firstly, being in association with others and secondly, engagement to justify one's understandings in their presence. His theory of democratic citizenship education talks to acts of co-belonging and engagement in each other's presence. I agree with the argument of democratic education and citizenship as an act of becoming as education, is a rational and not means–end driven process. Becoming educated is a lifelong quest of engagement and part of being human.

With neo-liberal globalisation, rights of citizenship, nationality and polity have been contested. Education has a crucial role to play in inculcating in people the skills, knowledge, and competencies required to claim and exercise their rights. Due to globalisation and migration, the questions often raised and deliberated are: where do people exercise their rights? Should it be in a single country? In a globalised world, people could work in one country, not of their birth but have obligations in another. Democratic citizenship and cognisance of rights are intricately linked; therefore, democratic citizenship education is crucial. In education, the acknowledgement of rights and responsibilities, together with deliberation, could be ways in which democratic citizenship education could unfold.

The foundational principles for education for democratic citizenship include the ability to deliberate freely as equals in a democracy and through our empowerment, advance justice for all peoples (Gutmann, 1996: 69). Deliberating freely and equally creates mutual accountability for our actions to others who might accept or reject our reasoning. Others' reasoning is equally considered, resulting in accepting or rejecting their understanding of our reasoning. Deliberation occur in an environment of open and free expression, which is curtailed if our actions are unjust. The curtailment of the freedom of expression is justified if injustices are enacted through the process (Gutmann, 1995). Respect for others, irrespective of religious affiliation, colour, or status in society, is a foundational norm for democratic education and fundamental to a just democracy. Without respect, citizens could discriminate against each other, creating dysjunctures with the principles of democratic societies.

In a society where different groups tolerate each other but with no mutual respect, and do not associate with groups from different backgrounds, equal opportunity, a social justice requisite, is rare. Though equal opportunity and redress are stated in policies, it cannot be enforced in all institutions. Arguably, for learners to be taught about differences, they should be exposed to different ways of life. Teaching learners to tolerate and mutually respect differences and commonalities with others' ways of life, by way of deliberation, is critical to the development of the self and the development of democratic education. In some well-resourced South African schools, privileged during the apartheid era, teaching staff is generally middle class, privileged and not diverse, whilst learner population is more diverse. School appointments generally exclude teachers from other groups and class. This is also true of some schools in disadvantaged areas where teachers of one group are appointed to teach a diverse learner population or a homogeneous group of learners. Gutmann (1995: 576) argues that toleration, an attitude allowing for the accommodation of others' ways of life, is one of the foundational principles of a just society. Learners are not homogenised through this process, and neither is different ways of lives and difference devalued. Together with mutual respect, teaching toleration supports social diversity maximally and individuality and enhances justice in democracies.

Gutmann (1995: 567) states that a just society's ideal norms are toleration and mutual respect, fairness, and civility. Learners should be taught to use their imagination and criticality to acknowledge, understand, and respect others' ways of life. This will support them as democratic citizens when they need to respect other political viewpoints without agreeing with them. Liberal democracies require a critical, tolerant citizenry willing to make unpopular political decisions, respect ideas and public policies even though they disagree. Liberal democracies require citizenry to exercise reasonable public judgement, requiring all citizens to be taught the minimal norm of mutual respect, without which the liberal principle of non-discrimination is not possible. Mutual respect makes it possible for the public officials chosen from the citizenry to respect others' ways of life. Through education, the inculcation of the foundational principles of democratic citizenship could enhance just acts by the citizenry. Respect, responsibility, and interdependence are crucial aspects of citizenship in a pluralistic society, which becomes a possibility through engagement and deliberation.

2.3 School improvement in South African education within a paradigm of social justice

In South African schools, tests scores indicate the inequality in the system (Christie, 2008: 3; Bloch, 2009: 6; Spaull & Pretorius, 2019: 147). Learners from poverty-stricken areas fare poorly in provincial, national, and global standardized tests. The results support the argument that policy changes have not fulfilled the ideal of a worthy education for all learners. Currently, firm pressure is placed on schools to set targets, focussing on learners who perform well in systemic tests. With insufficient resourcing, this pressurizes schools to exclude learners who do not comply with the schools' standards. These exclusionary policies, including language, and high school fees, are enacted via policies developed by school governing bodies (Sayed & Soudien, 2005).

Schools and schooling have played a crucial role in socialisation, education and replicating society. Schools are part of modern life and a norm, in most parts of the world and for most people. Schooling refers to learning at schools and includes all that is taught and learnt, both in class and outside the classroom. Schooling has become compulsory, school attendance lasts for a fixed period during the day for all learners, a common minimum standard of knowledge is prescribed, and as part of schooling, learners undergo global standardised testing and assessments to determine global school performance (Papastephanou, 2014: 3). Barrow (2014) states that schooling aims to prepare individuals to become citizens and develop their independence and individuality. Schooling is part of the education process. Education is arguably acquired at school, but this is not necessarily the case. Given the above arguments, what does school improvement imply and how does it affect the advancement of social justice? I argue for school improvement as the provision of quality education for all learners. Test scores could arguably be an indicator of learners' basic ability to read, comprehend and do basic mathematics, fundamental skills required to interact as equals and access equal opportunities. Test scores could be incorporated as indicators for school improvement to achieve better education, though the current world-wide emphasis on scores is detrimental to quality education (Biesta, 2017(b)).

Biesta (2017(b): 319) argues that neoliberalism has changed the paradigm of governments to a regulatory framework, controlling and monitoring public services as a market, with a change in focus to quality and clients with the customer always placed first. Debates on the understanding of common good, based on research and arguments are sporadic. Education as a public service has

become a domain in which educational leadership increasingly understand their roles as managing processes and systems, using standards, measurements, and inspection to verify the quality being offered. Quality refers to a product, meeting a set of criteria, without deliberation on the validity and credibility of the criteria. I adopt the interpretation of social justice requiring quality public education with normative ideals for the development of cognitive, moral and critical abilities, autonomy and participation of citizens in a just democracy, able to live peacefully with others (Badat & Sayed, 2014: 143; Waghid, 2014(b): 332) and argue for these norms of quality education to facilitate school improvement.

After 1994, the state embarked on an intense democratisation process, introducing education reforms to accelerate the move towards decentralisation, aspiring to the intent of the South African Schools Act (SASA, 1996) of redress, equity and advancing democracy. The introduction of school-based leadership and management, consisting of the principal, school management team and governing body, facilitated greater autonomy in appointing teachers, developing policies, and deepening the democratisation of schooling. Governing bodies were established to manage the governance of the school, thus gearing school leadership towards democratic practices of engagements and enactments. Democratisation was aimed at developing teachers and learners who can engage with each other, in so doing developing the tools to participate in democracy. School governance entails notions of democratic theory and its implementation. Through their practices, school governors develop an understanding of the concept of democracy, such as deliberation, consultation, participation, mutual trust, and co-operation, as indicated in the South African Schools Act and enact these understandings (Waghid 2003).

Sayed and Soudien (2005) argue that in practice, despite the strong democratisation process, educational decentralisation policies increase rather than reduce inequities in society and exclude more than it includes, culminating in the intent of the policy not being as visible as expected. National government policies are monitored at provincial and local school level where school leadership is responsible for developing policies within the framework of the SASA (1996). The devolvement of functioning creates the tension between the intent and practices of national policies. The state expected the law to be interpreted in the spirit of the constitution, with human rights at its

core. Instead legislation has been interpreted in narrow, neo-liberal terms, finding new ways of exclusion (Sayed & Soudien, 2005).

Sayed and Soudien (2005) argue that decentralisation allowed for the standards debate to be introduced. The crucial policies for inclusion and redress: admission, language and determination of school fees and staff recruitment are developed by school leadership. In some schools, these policies have been shaped to maintain the schools' standards and preserve the status quo, excluding particular groups of people from staff appointments and bypassing considerations of equity and redress. The possible exclusion of black parents from school governing bodies and black teachers from staff was justifiable and acceptable to school communities, arguing for maintaining the school's culture and standards. Based on teachers and parents' exclusion from equal opportunities, these practices are testimony to unjust and undemocratic enactments (Rawls, 1999). The Sunday Times of 4 November 2018 reported that a prominent school's governing body in the Western Cape constructively dismissed the first black teacher appointed by the school. She was the first black teacher appointed, in January 2018, after one hundred and twenty-five years of the school's existence. In the article, she described her tenure as disempowering. At any time, her mentor would take charge of her lesson without her consent and she always had to deal with criticism from the learners, parents, school governing body and the principal. One of the learners in her grade five class questioned her credibility as a teacher. The school alleged that she was not upholding the school's standards as a teacher, even though she had been a learner and a teacher apprentice at the school. The school's response of dismissal, as opposed to creating opportunities for transformation through deliberation between learners, parents and staff, has arguably been woefully inadequate in a democratic society striving for justice through positive and equal opportunities. The lack of transformation after twenty-four years of democracy has been questioned by society, together with the Western Cape Education Department's lack of urgency and political will in addressing the matter. The report highlights but one incident of social injustice experienced by previously disadvantaged teachers in well-resourced schools and the need for just ways to deal with the challenges.

Sayed and Soudien (2005) state that learners' admission is a crucial area of redress. The admission of learners is regulated via the school's admission policy. Whilst the SASA (Republic of South

Africa, 1996) states that all children have the right to access education, learners are excluded based on their physical proximity to the school and school fees. The areas in which they live, exorbitant school fees and language policies exclude most learners from well-resourced schools. On paper, very few schools' policies are discriminatory, but seemingly, exclusion occurs in its enactment, limiting the rights of fair access and opportunities of citizens. Schools introduced entrance examinations, learner and parent interviews, submission of test scores and utility bills as evidence of home addresses, as admission requirements. After 1994, schools were to be open to all learners, but in reality, schools remained sites where the dominant group maintained and preserved the existing culture and practices. Learners had to be assimilated into the existing school cultures or be excluded. Few opportunities were created to deliberate, learn about, and from the other's historical contexts and narratives, thereby limiting the role of education in a pluralistic society to advance peaceful co-existence.

For the state to advance democracy, social justice, equity and redress, the decentralised system needs to recover the capacity to hold education accountable and build the disadvantaged's capacity to participate more effectively within the system. Democracy and inclusion are not lived realities for the majority of the poor in South Africa, although the rhetoric of inclusion is highly visible (Sayed & Soudien, 2005; Waghid & Davids, 2018: xii). This is echoed by Jansen (2004: 14) who argues that democratic education is limited in ordinary public schools, as most schools in South Africa are not socially integrated. Redress inculcates a consciousness of societal injustices and develop just responses to injustices (Waghid & Davids, 2014).

If justice is defined as fairness (Rawls, 1999: 15) agreed upon by citizens and the basis of justice is caring based on a relationship of trust between citizens and between citizens and institutions (Callan, 1997: 78), what are the possibilities for school improvement? This has implications for schools that serve diverse sectors of communities, resources, and the distribution of resources and access. In the South African context, as argued by theorists and practitioners, school leadership's role is to engage with social justice issues and schools' democratisation (Jansen, 2004; Davids & Waghid, 2017(c)).

2.4 Deliberative democracy and education

The dissertation analyses cosmopolitan understandings of educational leadership as necessary for school leadership, in developing a democratic education ethos and democratic practices, by way of deliberative democracy to develop citizenship with a cosmopolitan orientation. Why would I argue that deliberative democracy could be considered as a framework towards a defensible form of leadership? For this, I turn to the philosophers and practitioners of deliberative democracy.

Gutmann and Thompson (2004: 7) define deliberative democracy as a process for the justification of decisions by free and equal citizens. The decisions are mutually accepted and accessible to arrive at binding conclusions on all citizens. The conclusions are binding for a fixed period and can be challenged at a later date. The questions that should be considered are: How democratic is deliberative democracy, what is its purpose, and can it be effective at the school level?

Benhabib (1996: 69) espouses that a deliberative model of democracy, as deliberation in the public sphere on issues of mutual concern, is essential to maintain the legitimacy of democracy. She argues that to achieve legitimacy and rationality, decisions made in the common interest of the collective result from rational and fair deliberation amongst equal citizens (Benhabib, 1996: 69). The greater the collective decision making via deliberation, the greater the legitimacy and rationality. The deliberative process must be framed by the constraints of discourse ethics. Thus, the discussion that contributes to the democratic iterations should include all participants affected by the topic, promote the topic's questioning, and guarantee equal and inclusive participation for all for the iterative process to be fair, inclusive and legitimate (Benhabib, 2011: 151). The process of deliberation develops rationality. Firstly, deliberation, a process of being informed, allows for the sharing of new knowledge and information as a perspective of one person cannot anticipate the myriad ideas and perspectives of ethics and politics of individuals, one person cannot possess all the information essential for making decisions as a collective. Secondly, it allows for the ordering an individual's views and perspectives on complex matters into a coherent framework, as it is unlikely for an individual to have a coherent argument before deliberation. By way of deliberation, a loose network of ideas and views are fashioned into a coherent, rational argument as it allows the individual to reflect on the merits of opinions held. Coherent, rational decisions follow from deliberation; it cannot precede it. Thirdly, when individuals present a perspective in the public sphere, it demands

reflexivity on the individuals' viewpoint. Individuals should support their perspectives by sound reasoning to the collective, the process of reasoning demands of individuals to reflect on their reasoning, and think from others' perspectives, as reasons for their points of view must be stated for it to be considered by the collective. Reasoning from others' perspective demands a coherent rational argument and broader interpretations of ways of including the other.

Deliberative democracy is seen as a mechanism through which engagement and deliberation can contribute to the development of the school and the improvement of democratic education. Deliberative democracy involves open dialogue and communication with stakeholders. It allows them to test their opinion and is a deliberative process promoting civic interaction through reflective discussions. The assumption is that time is well spent when diverse groups of people discuss public issues, including education (Fusarelli et al., 2011: 47). Englund (2011: 243) states that one of the fundamental principles of deliberative democracy is all those affected by legislation and policy should be included in the democratic discussion before adopting policy or legislation. Based on the underlying principles and ethics of transparency, communication with stakeholders, inclusivity, and continued engagement toward democratic education, I contend that deliberative democracy can develop a defensible form of leadership for moral justice. Leaders who promote engagement and inclusive participation create possibilities of involving everyone and view the promotion of engagement as their moral obligation. The process takes time; it is focused, intentional, reflective and involves a commitment to implement, support, evaluate and take responsibility.

Benhabib (2011: 75) uses the term democratic iterations 'to define processes of interplay between democratic will and opinion formation on the one hand (informal processes) and constitutional principles and international law on the other hand (formal processes). Through democratic iterations, citizens articulate the specific content of their schedule of rights as well as making these rights their own.' I would argue that the concept can be transferred to the education domain – stakeholders in the school system have the right to engage and interact with education policies and legislation. Through democratic processes, they develop and articulate their opinions to influence processes and make them their own. It is the role of the school leadership to lead these processes. Democratic iterations as a method for deliberative democracy, allow school leaders to legitimise their actions and processes politically.

One of the reasons that deliberative democracy is chosen as a vehicle that allows for a defensible form of school leadership is that the aim of democratic iterations is moral justice. 'They mediate between a collectivity's constitutional and institutional responsibilities and the context transcending universal claims of human rights and justice to which such a collectivity ought to be committed' (Benhabib, 2011: 151). Benhabib defines human rights

> 'are also enabling conditions, in the legal and political senses, of "uncoerced democratic iterations" among peoples and the cultures of the world. Such iterations cannot be understood as agreements frozen in time and space, but only as a continuing conversation, a complex dialogue, which challenges the assumption of completeness of each culture, by making it possible for its members to look at themselves from the perspectives of others.' (Benhabib, 2011: 76).

Deliberative communication presents possibilities in pluralistic schools as a framework for encounters between different cultures. It has an important role in developing a democratic value base of schooling, which, among other things, is about the right to have different views. Mutual trust can be created and sustained through schools to the extent that they establish the conditions for engagement in deliberative communication. It can also be created through a sense of responsibility for the concrete other (Englund, 2011: 245).

School leadership mediates between the school's constitutional and institutional responsibilities, and the obligation to justice and human right. Englund (2011: 52) stated that a leadership model grounded in deliberative democracy demands that leaders be committed to and are capable of open and ongoing information sharing in a variety of forums and settings. The open and pluralistic principles create an environment where personnel and other stakeholders are able to engage in meaningful dialogue focused on school improvement. Deliberative democracy can be a process to support school improvement.

Deliberative democracy allows leaders to be open to engagement, be inclusive of stakeholders and explore new ways of doing in a bureaucratic 'top-down' education system. It allows school leaders to view leadership as a moral and interactive act where diversity, inclusivity, democracy is paramount. This way of doing enhances the possibility of prioritising the needs of the learners

within the constitutional mandate. In this paradigm, the credibility of school leadership could improve. The possibility of 'envisaging possibilities that nobody has seen yet' (Biesta & Mirón, 2002: 104) could become a reality for school leadership.

2.5 School leadership discourses

With numerous changes in education over the past few years, school leaders face many challenges in their daily tasks of leadership and management. The current technical and instrumental approach to education is arguably not making a sustained impact on learning in most classrooms. Davids and Waghid (2017(c): 3) argue that education's complex challenges require a moral and ethical response.

School based leadership in South Africa, created to increase schools' independence and the establishment of school governing bodies have highlighted the inequalities in education. Stated differently, school-based leadership, seems more suited to well -resourced and functional schools, and has had the unforeseen outcome of increasing the gap between the priviledged and disadvantaged schools. The differences in parents' expertise, knowledge, and literacy, have hampered improvement in under-priviledged schools (Waghid & Davids, 2014). Theoretically, school leadership, geared towards democratic engagement should enhance deliberative democratic practices.

In South Africa, two perspectives on school education dominate the debates. One, the school is perceived as part of the market economy driven by the neoliberal agenda in which competitive and individual outcomes are prized. Two, schools are arenas for democratisation for the purposes of efficiency and effectiveness. School leadership is perceived as instruments for delivering a standardised package (Davids & Waghid, 2017(c)). Twenty-five years after apartheid, South African schools continue to be environments of inequality. Infrastructures remains a challenge, with pit latrines evident at some schools and the unavailability of electricity contributing to the lack of connectivity. Underqualified and unqualified teachers, together with incidences of unprofessional conduct of teachers and school leaders contribute to the injustices in teaching and learning. The notion of learner access to all schools as part of desegregation, have been fallacious and contrary to a human rights agenda.

The National Norms and Standards for School Funding policy (NNSSF), (Republic of South Africa, 1998) was introduced to categorise schools into quintiles based on wealth. Schools serving poor communities receive more funding than schools in priviledged areas. The quintiles range from one to five, quintile one including the poorest schools, serving rural and indigent communities with parents who cannot afford to pay school fees, and quintiles four to five serving communities from which parents can afford school fees. The quintile classification was based on the location of the school. Inherent in the quintile system, is the flawed assumption that learners would attend schools in the areas in which they live. Parents, in their search for quality education, chose to register learners at schools that were not necessarily historically disadvantaged, outside of the areas in which they live. Thus schools, classified as quintile five, could be admitting learners from poorer communities, resulting in financial crises as most parents cannot afford the school fees (Davids & Waghid, 2017(c): 105-106). The extent of the changes in the NNSSP policy, have pressurised educational leadership, developing tensions between policy intentions and practices and a dysjuncture between the expectation of state and what schools are able to do (Mestry & Ndhlovu, 2014).

Learner migration patterns have been based on the search for better resourced schools, smaller classes, better access to a broader scope of co-curricular activities and a safe environment. Well-resourced schools have become more diverse in terms of learner population and parents have enrolled learners at better resourced schools based on the view that some schools are more effective than others (Msila, 2009). Nevertheless, regardless of learner migration, township schools continue to serve coloured, black, and Indian learners and former advantaged schools serve a mix of black learners and white learners. Given this scenario, changes in teacher populations at schools have been minimal. Sayed and Soudien (2005) argue that decentralisation allowed for standards as an acceptable and justifiable reason for exclusion of black teachers, excluding particular groups of people from staff appointments. The school governing bodies, responsible for teacher appointments continue to appoint primarily white teachers to white schools, coloured teachers in coloured schools, black teachers in black schools and Indian teachers in Indian schools (Davids &Waghid, 2015 in Davids & Waghid, 2017(c): 107). School -based leadership have considerable autonomy in deciding which learners and teachers have access to their schools. These legislative and

frequently, exclusionary mechanisms are legitimised through the admission, language and school fees as prescribed in the South African Schools Act (1996).

To extend the debate on school leadership, I include a critique of the South African Standard for Principalship, (Republic of South Africa, 2016), as it encompasses the role of the principal, who participates and is influential, in the three areas of school leadership. For years, the many roles of the school leaders have been the subject of debate. In post-apartheid South Africa, school leaders' role is outlined in the South African School Act (SASA), section 16 and 16A. The Act's intent is the democratisation, redress of past injustices in education provisioning, providing a high-quality education for all learners, advancing the democratic transformation and economic well-being of society, upholding the rights of all learners, and protecting and advancing the diverse cultures and languages. As stated, the principles of inclusion, equity, redress, and economics drive the policy framework. SASA intends that school leaders be transformational and engage robustly with inclusion, race, gender, and globalisation (SASA, 1996).

In 2016, in the South African Standard for Principalship, the Department of Basic Education (DBE) gazetted eight key result areas for principals to further elucidate their roles. These are:

- leading and managing the learning school – five main kinds of leadership were identified: strategic, executive, instructional, transformational, and cultural.
- shaping the direction and development of the school.
- assuring quality and securing accountability.
- developing and empowering the self and others.
- managing the school as an organisation.
- working with and for the community.
- managing human resources in the school; and
- managing and advocating extra-curricular activities (Republic of South Africa, 2016: 13).

The first six key result areas were developed and published in 2006, and the last two added in 2016. This is aligned with the core responsibilities of the principal as set out in SASA, the Personnel Administrative Measures, No 84 of 1996, paragraph 4.2 of Chapter A and the relevant appraisal system (IQMS – Integrated Quality and Management System) (Republic of South Africa, 2016).

The standard is a framework for school leadership, functioning in the spirit of SASA to ensure well-functioning schools. Principals, together with school management teams (SMTs), school governing bodies (SGBs), representative councils of learners (RCLs), and communities must effectively manage, support and promote quality teaching and learning, which would enable learners to attain the highest levels of achievement for their good and the good of society. The standard was developed to establish a common understanding and evaluative norms for school leaders' functioning and expectations, together with addressing professionalism, competencies, and the image required for school leadership. It emphasises the criticality of effective leadership and management to achieve the transformational goals of education, together with the purpose of transformation as an enactment of sustainable school improvement, a change in the culture and practice of the school (Republic of South Africa, 2016: 3).

In South Africa, schools are diverse, and many complex issues impact change. The most important of these are poverty, language and health access, and social and political dynamics. School leadership is expected to develop an understanding of issues, develop political and moral will, and competencies necessary to negotiate the terrain of schooling to attain the lofty goals of transformation. The standard highlights ethical leadership as an essential competency for efficacy in leading and managing the diverse school (Republic of South Africa, 2016: 25). Although the DBE (2016) has developed the policy with transformation as the goal, it is silent on the philosophy and framework, other than highlighting the constitutional values of the country. In my opinion, the standard is grounded in a technical and instrumental approach to the concept of leadership and management, which is evident in the title "Enhancing the professional image and competencies of the principal" and the exclusion of the principles of inclusion, equity and redress. School improvement is referred to in a linear-technological manner with measurements and pre-determined standards as instruments. Furthermore, it provides an analysis of a competent principal and the skills required without including the framework of democratisation of South Africa.

I argue that the standard provides little guidance to school leadership in dealing with the complexities in education in a rigorous manner or guide leadership in understanding and addressing underperformance, prevalent in previously disadvantaged schools, The document's underlying assumption is that school leadership could address underperformance if checklists are ticked and

predetermined outcomes met. The understanding of school underperformance as a complex societal issue, is glossed over. Structural inequalities and inequity as a factor underpinning underperformance is not mentioned. The standard was developed by way of observing well-performing schools and inferring what makes schools work. The context of these well-performing schools is not mentioned in the document (Republic of South Africa, 2016). This could arguably be an oversight, or a lack of acknowledgement of inequalities in the system. Underperformance in South African schools is a DBE term attached to schools that do not attain the norm of sixty per cent pass rate for grade twelve learners in the National Senior Certificate examination and is based solely on academic achievement.

The question thus remains: What could a defensible form of leadership look like? To develop an understanding of the concept that speaks to school leadership's practical daily experiences, including my role in supporting leadership, I turned to the literature. Currently in South Africa, school leadership is conceived in a linear–technological manner, where leaders are perceived as a means to achieve goals and targets set by the education department. It is disconnected from new global discourses that attempt to diverge from the leadership as control over the aims of public schools and education (Biesta & Mirón, 2002). Questions about ethical, just, transformational leadership opening up spaces to engage with the issues of redress, equity, and inclusion in a meaningful way, abound.

Biesta and Mirón (2002) argue that new discourses on educational leadership have brought new issues into the discussion: moral, ethical, and political dimensions of educational leadership which considers questions of diversity, culture, identity, and democracy in leadership. It is a retreat from 'modern means-end rationality' in which administrative control of public schools and education is the main aim of educational leadership (Biesta & Mirón, 2002: 101). In practice, educational leadership as control has not been shown to provide solutions to the complex issues school leadership face. There is the realisation that educational leadership is a human and moral undertaking, as is education. Understanding, trust, vision, patience, and courage is needed, to continue the conversations. In the current context of globalisation, neoliberalism, social injustices, global ecological crises, global capitalism and monopolisation of information, school leadership norms should be clarified. Schools cannot be divorced from the economy of the country, but the

economy should not be allowed to set the agenda for education. The new discourses are philosophers' responses to practical problems and doubts about educational leadership's current philosophical framework. It is a critique of the modern concept of rationality as instrumental or means-end rationality connected to a mechanistic worldview and the concept that better and more knowledge can develop more efficient mechanisms to achieve preconceived goals and targets. Leadership as control is the outcome of this neoliberal worldview (Biesta & Mirón, 2002).

In practice, a dysjuncture exists between new discourses and education practices, increasing external control of schools and schooling. In South Africa, despite processes of democratisation, the current curriculum, as encapsulated in the Curriculum and Assessment Policies (CAPS), is prescriptive. Outcomes are predetermined, target-setting is a norm and raising standards a priority. Schools are bombarded with policies and strategies, both nationally and provincially, whilst compliance is monitored. Schools, school leadership and teachers are perceived as instruments for delivering a standardised package with policies and strategies informed by an instrumental concept of education and educational leadership (Davids & Waghid, 2017(c)). In the complex world of educational leadership, school leaders struggling with the tensions in their world should try to 'make sense of the situation, to try to understand it and then to find new directions, new frameworks, new sources of inspiration and motivation' (Biesta & Mirón, 2002: 104). Whilst theorists are addressing ethical and political questions on the context of education in a more consistent manner, in South Africa currently, too few spaces and opportunities are created to discuss a different way of thinking and doing (Davids & Waghid, 2017(c)).

There are many models and theories of leadership. I will examine the dominant theories and models to understand the terrain better and elucidate the concept. Bush (2007) concurs that while the need for effective leadership is acknowledged, debates and discussion about the type of behaviours that will produce favourable outcomes are ongoing. He argues for educational leadership as a distinct and particular study concerned with the purpose of education, providing vision and direction as a foundation for school management. He argues, in the absence of vision and purpose, leadership translates into management.

The determination of the vision of education and the school is fundamental to school leadership, a process supported by SMTs, SGBs and the school staff, considering external factors influencing

the school's purpose. Three of the external factors are the effect of national, provincial policies and the school's context for learners' development. School leadership should modify government policies to develop alternative plans reflecting contextually based values and vision. Bush (2007) argues that management and leadership overlap, and to ensure a well-functioning school, requires capabilities and competencies in both management and leadership. He links management to implementation and technical issues whilst leadership is linked to values and purpose. In many practical instances in schools, leadership is rarely aware of the difference between managing and leading, in their busy daily lives, implementing policies and complying with administration tasks to fulfil their complex roles.

Bush (2007: 394) has categorised the leading theories on educational leadership and management in literature into six models: formal, collegial, political, subjective, ambiguous, and cultural. He examines these alongside the leadership models most relevant to the South African context. Managerial leadership is most aligned to the formal management model, which preserves the status quo and maintains systems, whilst prioritising efficient implementation of external directives, decided at higher levels, within the bureaucracy. The model suits leaders in a centralised system preferred during the apartheid era. Scientific management is aligned with this type of school leadership, in which the principals' authority is unquestionable and is evident in South Africa. The lack of accountability from teachers who are excluded from processes, could be a disadvantage.

Transformational leadership is linked to collegial management in which organisational commitment and capacities of members are prioritised and are essential competencies for self-managing schools. The focus of transformational school leadership is the influence on the school outcomes rather than the nature of the outcome. In South Africa, transformation requires action at all levels, as limiting factors of poor physical, human, and financial resources restrict school leaders' achievements (Bush, 2007: 397). The Department of Education (2007) focuses on participative leadership in decision-making processes and building relationships, consistent with the country's democratisation. According to SASA (1996) and education policies, SMTs and SGBs are school leadership structures instituted to function in a participative way. In many schools, little evidence exists to support the theory. Stated differently, principals, the official representative of the education department on the SGB, influence and determine the decisions. SMTs struggle to fulfil their

functions and conflict could exist at different levels, between staff, within the SMTs, between staff and SMTs, within SGBs and between the SGB and staff.

Bush (2007: 398) links transactional leadership to the political model in which conflict between stakeholders are resolved in favour of the most powerful, and relationships are based on an exchange for a valued resource. School leadership, as transactional leaders, possess authority from their positions as the institutional leaders of the schools. However, teachers' cooperation is required to enable the school's effective management, and an exchange of resources benefits both parties. A major limitation of the process is minimal engagement of staff beyond immediate gains from the transaction. Transactional leadership does not engender long-term commitment to the values and vision being promoted by school leaders and could lead to conflict. Bush (2007) argues that postmodern leadership aligns closely with the subjective model of management. In the postmodern approach, leaders respect and give attention to the diverse and individual perspectives of stakeholders who have a right to be heard. School leadership facilitates participation by educators, parents, learners, and the school community on matters of mutual concern (Bush, 2007:400).

In facilitating and respecting the participation of stakeholders, the values, beliefs, and ethics of leaders, as individuals, are a critical focus. In moral leadership, authority and influence are derived from defensible conceptions of right and good and aligned to a system consistently ethical, providing quality education (Bush, 2007). For schools to transform, a learning community must emerge, able to live peacefully with the other. Instructional leadership focuses on teacher behaviour in teaching and learning, the central activity of schools. School leaders' influence is focussed on teaching, learning and the classroom. However, the paradigm underestimates other aspects of school life, such as sport, socialisation, learner welfare, and self-esteem. Whilst limited evidence exists of school leadership as effective instructional leaders, school improvement ultimately depends on school leaders becoming responsible and accountable for developing learning (Bush, 2007: 401).

The contingent model provides an alternative approach. It recognises the diverse nature of school contexts and the advantages of adapting leadership styles to a particular situation, rather than adopting a standard approach. South Africa has one of the most diverse education systems in the world. Schools range from well-resourced to very poor without access to basic facilities, such as

water, power, and sanitation in both urban and rural environments. Given these disparities, it is meaningless to prescribe one universal approach to school leadership and management. A better approach would be to equip school leadership with competencies, skills, and knowledge, inclusive of reflexivity to make contextual decisions (Bush, 2007).

Bush (2007) states that recognising African models interpreting management practice and creating understandings of school leaders and communities' behaviour have emerged, the most prominent being *ubuntu*, meaning collective personhood and morality. *Ubuntu* is rooted in traditional African society, espouses the ideal of interconnectedness among people, and is linked to democracy and moral stability. The concept of *ubuntu* is aligned with the Western participative and moral leadership models, sharing an emphasis on collective, humane values and management by consent. Leadership as a process of influence, is based on values and beliefs, leading to a vision for the school. Leaders articulate the vision, seeking to gain the commitment of staff and stakeholders to achieve the ideal of a better future. He argues that each of the leadership models is partial and incomplete, and regardless of the approach, the focus should be on the important task of managing teaching and learning (Bush, 2007: 404).

Gunter (2001: 94) agrees that 'leadership in educational settings is a crowded and busy terrain both in terms of policy texts that seek to redefine roles and tasks in schools of leadership and the growing amount of literature that tends to be concerned with presenting and testing models of effective transformational leadership'. Gunter (2001) presents four main positions on educational leadership evident in the literature on school leadership: critical, humanistic, instrumental, and scientific. She argues that the current global transformational leadership model is instrumental and scientific and is the preferred model in national government policy in the United Kingdom (UK). Theorists agree transformational leadership is an integral part of government policy and the rhetoric of school leadership in South Africa (Davids & Waghid, 2017(c)).

The critical position reveals and emancipates leaders and followers from social injustices and the oppression by established power structures (Ball, 1994 in Gunter, 2001; Blackmore, 1999 in Gunter 2001) while the humanistic position theorises the stories and biographies of leaders and managers (Day et al., 2000 in Gunter, 2001; Gronn, 1999 in Gunter, 2001). The instrumental approach develops effective leadership strategies for leaders to deliver organisational outcomes (Caldwell &

Spinks 1988, 1992, 1998 in Gunter 2001) and the scientific position determines and measures the impact of leadership effectiveness on organisational outcomes (Leithwood et al. 1996 in Gunter, 2001; Leithwood et al. 1999 in Gunter, 2001). These four positions are invasive throughout the literature of educational leaders. The instrumental position provides models of systems, strategies, and culture to enable school-based performance management to be operationalised. School leaders are provided with predetermined models of systems and processes to manage schools, are inundated with examples of best practices and processes of well-functioning schools. An expectation is created to emulate behaviours, processes, and organisational culture (Gunter, 2001).

In the scientific position, school leaders' causal impact is measured via the motivation, well-being, emotions, outcomes, and achievements of teachers and learners. The scientific and instrumental model is the dominant mode of policy texts in South Africa, although the stated model in texts is transformational (Republic of South Africa, 2016). In one example of the scientific model being applied in the education department in the Western Cape, an underperforming school leader was summoned to a district office to explain and report on the school's underperformance. Her report included her analysis, strategies, and operational plans to achieve the district's desired outcome and target. The school, located in a poor neighbourhood with endemic poverty, high unemployment levels, gangsterism, teenage pregnancies, housing, and health problems, was expected to perform on par with other well-resourced schools located in privileged areas. The underperformance of the school, primarily due to its context, was viewed, as underperformance of school leadership, without considering the structural inequalities and inequities in society.

The humanistic and critical positions align with transformational leadership and the scientific and instrumental approach to transactional leadership (Davids & Waghid, 2017(c)). Gunter (2001) posits that in the United Kingdom, the humanistic approach is favoured, as case studies are selected to satisfy the demands of national standards with the critical position being marginalised. The two approaches allow school leadership and teachers to reflect on the power dynamics evident in their practices and question prescriptive systems and processes. She emphasizes that leadership models are not neutral, but products of power structures in which the economics, politics, history, and social context attempt to define effective leadership. 'The contribution made by critical theorists, in collaboration with educational professionals, is not only to reveal this but also to show how, through

intellectual dialogue and reflexivity, alternative understandings and practices can be generated' (Gunter, 2001: 105).

Fullan (2011) explains leadership as doing and practice driven. Leadership interact with people who are complicated and complex. He argues for learning from practise, not theory and for practice to inform theory. Change leadership is about action and doing with experience being the best source of new ideas. In my opinion, his approach to leadership is instrumental, using checklist and criteria to determine leadership norms. He emphases deliberative - doing and reflective practice, together with the school leader's moral values and integrity. Eacott (2011: 134) states that educational school leaders' challenge is to reflect on their work in new times. Eacott argues for a commitment to the quality of intellectual work on school leadership that does not marginalise alternatives, embraces diversity and contestation in the quest for a deeper understanding of school leadership as a social practice. He further argues that the programme for educational leadership preparation must be open to different approaches and encourages the contestation of knowledge claims. This will challenge the homogenising effects of neoliberalism and globalisation towards an ideology that seeks not to conform but lead. Leading involves risk-taking. A creative and dynamic programme will demand school leadership to critically debate and challenge the underlying assumptions of practices and policies, assist in identity understanding and construction, and introduce participants to the world's conversation.

School leaders need to spend most of their time on the most important aspects of schooling: pedagogical, curricular and evaluation. Fundamentally, educational leadership for the future and preparation of future leaders is dependent on connecting conversations of school leadership with conversations of society. The training cannot ignore the socio-political and historical struggle for power and ideological supremacy as well as identity construction of education, teachers, and school leadership. An alternative approach allows for developing a culturally sensitive and socially intelligent approach to school leadership and schooling (Eacott, 2011: 142).

Tosas (2016) posits that educational leadership is an autonomous discipline with specific goals, different from the goals of business or political leadership. It is dependent on the purpose which, in turn, is dependent on the conceptual framework of education. She argues for education management and leadership as separate entities (Tosas, 2016). Educational management ensures processes like

finances, discipline, administration, and systems are maintained. If education is about opening up and not preserving as in the Arendtian system, it cannot be reduced to a linear technological process and an instrument reinforcing social and economic systems. Educational leadership, therefore, is about opening up to new beginnings that did not previously exist (Tosas, 2016). Educational leadership should 'guarantee that the learner is not desubjectified that she is not subsumed under an overarching logic that reduces her to a mere mechanism of a machine that surpasses her. The way to do so is to teach her that she has a chance to act beyond or outside the logic of society' (Tosas, 2016: 368).

Davids and Waghid (2017(c)) challenge schools' current practices in their concern for the public good and the democratic understandings of education. They consider educational leadership as the opening up of spaces for critique, deliberative engagement, and becoming. In South Africa, schools, are regarded as well functioning and high performing when learners perform well in the National Senior Certificate (NSC), in national and provincial testing and are ranked as the top schools in the province and country. The top-performing learners, schools, and districts in the NSC are announced on national television by national government. This is the main criteria for determining the success of school leadership and is arguably one of the factors that support the woeful lack of engagement with inequity and transformation at many schools. Very little emphasis or debate is centred around the fact that primarily, schools perform well in the NSC due to being well-resourced, previously, and currently advantaged in a neo-liberal system.

Davids and Waghid (2017(c): 9) state that to be able to make sense of educational leadership requires making sense of education. This is 'implausible if one considers that education is exactly that which is to be known and understood'. They show that educational leadership discussed ranging from transactional to transformational does not generate 'responsible human action' that can adequately address issues of redress, globalisation, and social justice in schools. They argue that 'educational leadership ought to be enacted as leadership in becoming to enhance the potential of leadership in action' (Davids & Waghid, 2017(c): 10).

The above section presents varied arguments of scholars in the field, to further develop the conceptual understanding and discourses of educational leadership, extending the conceptual understanding based on a particular philosophical framework, necessary to inform school

leadership. The section explored educational leadership's different understandings across a continuum, from instrumentalist to deliberative models, to levels of complexity and becoming. The perspectives indicate the complexity and multiplicity of educational leadership and interrelated understandings. The dissertation, in terms, of the defensibility of school leaders' role based on understandings of social justice, agrees with scholars on a form of school leadership, with an orientation of engagement, considering leadership with justice and equity inclusive in its philosophy and practices. In South Africa currently, minimal spaces are created for conversations about different ways of doing and being. Thus, to further explore the concept, chapter four will examine education policy in South Africa and its underlying philosophy.

2.6 Conclusion

In the chapter, I analysed the role of education in advancing social justice and democratic citizenship and discussed the interrelatedness between education and educating for democratic citizenship as both involve making sense of the world. I analyzed educational discourses on leadership and the educational landscape in South Africa. Deliberative democracy as process of engagement is analysed and I concluded that deliberative democracy, a process to justify and account for decisions by free and equal citizens (Gutmann and Thompson, 2004: 7), should be included to inculcate democratic forms of engagement and strengthen the democratisation agenda. I argued for deliberative democracy, inclusive of iterations. I underscored the inequalities in the South African education system, despite the educational reforms geared towards the intensification of democracy.

Currently, the Covid pandemic has starkly highlighted inequalities in society, including the South African society, and education, and post the period, should address issues of justice and poverty. Tesar (2020: 39) states that post does not imply a period but a messy process, continue for a long time, begin during the pandemic and with no completion time. The virus discriminates and infects the poor, elderly and infirm first, although it has the power to infect everyone globally, irrespective of lockdowns. The pandemic has illustrated the ethical and political global inter-connectedness and the role of education in educating learners to understand and develop new societal models based on action, collective responsibility and considering the other (Peters & Rizvi, 2020: 43) In neoliberal societies, education, through pedagogy, should urgently engage to consider its role to develop just

democracies (Zembylas, 2020: 4). The lack of ethics and morality of neoliberalism has been starkly highlighted during the pandemic, as countries make decisions to prioritise and open their economies to the detriment of human life. The global collectivism required to defeat the virus has been absent as leaders prioritise their economy and the cost of healthcare. Vaccines against the virus are bought and hoarded by rich, first-world countries to immunise their citizens to the detriment of developing countries, who cannot afford the high costs. Papastephanou (2020: 4) states that education should prepare one for future injustices, but this simultaneously is the preparation for the hope of justice, for the development of 'values and norms for action and empowerment'. The pandemic has emphasised the criticality of education and the role of educational leadership within a philosophical framework of justice and democratisation to educate for societies in which citizens are equal and access to resources is equitably distributed for all, not only particular nations, or groups of people. In the chapter, I argued for an understanding of educational leadership as a moral endeavour and for the consideration of leadership as engagement and enactments of social justice which is sorely needed and necessary for a defensible form of school leadership.

In the chapter, democratic citizenship is considered as function within national borders, emphasising citizens individual and collective responsibilities to other groups of citizens. Cosmopolitanism, on the other hand, recognises the right for others to be treated hospitably. The right to hospitality demands a responsibility from democratic states and their citizenry, to welcome those whose intentions are peaceful, particularly if refusing them would result in them experiencing harm (Benhabib, 2006: 25). What does such a cosmopolitan approach to education entail? How will this affect policy? This leads me to the next chapter and the literature on cosmopolitanism. Chapter three engages with cosmopolitan concepts and education to explore the relationship between cosmopolitanism and defensible leadership through social justice and the development of ideal norms. I map the different conceptual understandings of cosmopolitanism in search of definitions and perspectives that promote the norm of justice.

CHAPTER 3: JOURNEY TO COSMOPOLITANISM

"What is enlightenment? To have the courage to make use of one's cosmopolitan vision and to acknowledge one's multiple identities – to combine forms of life founded on language, skin colour, nationality or religion, with an awareness that, in a radically insecure world, all are equal and everyone is different" Ulrich Beck (2006)

3.1 Introduction

In chapter two, I analysed and examined democratic education and citizenship in a pluralistic society and showed the relationship between the two. I analysed the role of deliberative democracy in education, highlighting the criticality of social justice and exploring school leadership's relationship. I argue, via the literature, for a defensible form of leadership with justice as a norm. In this way, one enacts socially just policies and practices, encourages teaching and learning practices, and advances a greater sense of belonging of the self and the other. A defensible form of leadership is justifiable through deliberative processes upheld by the norms of justice, social justice and cosmopolitanism as argued in the dissertation.

There is much debate by scholars on democratic citizenship, whether national borders should bind citizenship and whether rights and responsibilities be restricted to a national or a global perspective. Some argue, for democratic citizenship with a broader focus than national identity (Papastephanou, 2012; Hansen, 2011; Nussbaum, 2002; Benhabib, 1996; Waghid, 2007(a)). Thus, education for democratic citizenship should not require a choice between obligations and rights as citizens of the world or a country. I argue for an understanding of democratic citizenship as a sense of belonging to the world but with deep roots in the local culture, a national identity, and a responsibility to advance social justice (Waghid, 2010(b)).

Waghid (2018: 5) interprets democratic actions as engagement with each other, an exchange of ideas and collective ways of being. Democratic citizenship education intricately links people's democratic life with their rights and obligations through engagement. It should develop a sense of co-belonging in a community where citizens deliberate and live out their rights and obligations in an environment of trust and the recognition of the other. In this way, it develops acknowledgement

and equal standing of citizens able to live peacefully and build their communities. Waghid (2007(a): 584) argue that democratic citizenship development, with its claims of justice for all individuals and the recognition thereof, is a prerequisite for cosmopolitanism, and cosmopolitan education can develop the recognition and acknowledgement of the rights and responsibilities of all people. As a social institution, education should teach learners about their obligations as citizens to advance justice for all people and not just particular groups or nations, and their responsibility as citizens to support institutional ways of advancing towards a better world. Waghid (2007(a): 587)) questions whether democratic citizenship education should advocate rights and responsibilities only to be restricted to a national perspective. Thus, in what ways can cosmopolitanism further the purpose of democratic citizenship education? In my argument for democratic citizenship, as a sense of belonging to the world with a national identity, justice, and dignity for the other are obligatory. This leads me to argue for an ideal norm of cosmopolitanism and cosmopolitan education to recognise rights and responsibilities for all people. What then, does such a cosmopolitan approach to education entail and how can cosmopolitanism further the purpose of democratic citizenship education?

The literature on cosmopolitanism is prolific with numerous perspectives and adjectives for the concept. Moral, rooted, rootless, thick, thin, strong, weak, banal, political, romantic, reflexive, eccentric, concentric, and subaltern are but a few adjectives to describe the term (Hansen, 2009). Hansen (2009: 152) argue that the numerous adjectives indicate the differences in understanding and emphasis of the concept and not a dissonance, rather the proliferation of literature points to the usefulness of the term, and its application in complex and real-life situations. Furthermore, it is unrealistic and limiting to expect one definition and explanation for the concept, as new meanings and applications continuously emerge, pointing to its usefulness, rather than a weakness in the term.

Hansen (2009) states that cosmopolitanism is an educational act; it includes socialisation and should be part of schooling. Through cosmopolitan education, learners learn about, and from others, learn the values of listening, reflecting, and responding. Learners develop an awareness of people's cultures and its enactments, through experiencing and being open to the unknown (Hansen, 2009: 164). In this way, teaching within a cosmopolitan framework, to communicate, listen, consider, and present a response, as equal citizens, are educational and democratic acts.

The moral argument and practical necessity for a cosmopolitan orientation in education for democratic citizenship are unquestioned. Instead, what is debatable is how cosmopolitanism should be conceptualised concerning the role of education and the ideal norms for school leadership. Chapter Three explores the extent to which cosmopolitanism can enrich the discourse and pragmatic approach to a defensible form of school leadership in a globalised society. I explore the perspectives and critiques of scholars in the field, to argue for a philosophy and framework that could be credible. I map the different perspectives of cosmopolitanism, as the numerous understanding requires clarification, from the Stoics to current philosophers. Sections 3.2 gives an overview of the historical perspective of cosmopolitanism, section 3.3 provides an overview of Kleingeld and Brown's (2006) organising framework for the concepts of cosmopolitanism, section 3.4 examines the ideas and arguments of current thinkers on cosmopolitanism, section 3.5 analyses the distinctions between cosmopolitanism globalisation, globalism, humanism, universalism and multiculturalism. Based on the arguments and analysis, I will adopt definitions for a cosmopolitanism that resonate with the dissertation's philosophical framework.

3.2 A historical perspective of cosmopolitanism

The term cosmopolitan meaning 'citizen of the world' is derived from the Greek word, 'kosmopolites', originating in the Mediterranean philosophical traditions, with its mix of cultures and people. The spread of cosmopolitan ideas, which is not a traditionally Western concept, has been a worldwide phenomenon (Hansen, 2011: 6). In Kleingeld and Brown (2006), Socrates (470 – 399 BCE) expressed a cosmopolitan disposition in his willingness to speak to people from anywhere. The travelling Sophists, contemporaries of Socrates and paid itinerant educators, portrayed a cosmopolitan attitude in their teachings (Hansen, 2011: 6). The first formal expression of cosmopolitanism, as stated by scholars, is in the writings of Diogenes (c.390-323 BCE), a cynic philosopher, who declared himself an inhabitant of the world rather than a particular country, culture or government (Hansen, 2011: 7; Papastephanou, 2012: 125). The Cynics regarded local government as narrow-minded and out of touch with nature, whilst their moral obligation was an allegiance to humanity.

The Stoics believed it was possible to be part of both the local and larger community, to be sensitive and responsive to the needs of the local community together with the needs of the human

community, which was practised by being public-minded and politically active whilst focusing on building and practising their ethical and intellectual pursuits (Hansen, 2011: 7; Kleingeld, 1999: 507). They defended and practised a moral ideal and obligation to humanity, recommending that we do not divorce ourselves from our communities and families, but think of ourselves, as surrounded by concentric circles of individual attachment to a collective (Nussbaum, 2002: 4). The first circle is drawn around the self, indicating identity and self-perception, the second one around the nuclear family, the third around the extended family, the fourth our local community, then around our suburb and town, with the last one being around humanity. At the centre of the circle, is the cosmopolitan, whose ethical purpose is to bring the circles toward the self, decreasing the distance between the self and others, and bringing others within the ambit of care (Stoic philosopher Hierocles, 1st 2nd CE in Nussbaum, 2002). This allowed for the retention of local and individual cultural heritages, values and identities and consistently striving to respect the circle of humanity by treating all human beings with concern. The process of drawing the circles to the self, entails creating spaces for dialogue and political deliberations on humanity's common issues (Nussbaum, 2002: 4; Papastephanou, 2012: 24).

Following the Renaissance, a period between the 14th and 17th centuries, literature about the importance of tolerance, mutual exchange and respect for human diversity was prolific. The approach was inclusive of churches in order to reduce the religious conflict at the time. During the eighteenth century, the period of royal monarchs' absolute power, many people advocated human solidarity across national and tribal borders. Writers and analysts based their cosmopolitan claims on the premise that human beings are capable of reason and moral agency and should be respected (Hansen, 2011). Kant argued for human beings not to be regarded as objects of economic and cultural value, but beings with dignity. Humans are creative and ends in themselves and not mere means to others' ends (Kant in Hansen, 2011:8). This view allowed cosmopolitans to condemn war, slavery, and injustices (Hansen, 2011: 8).

Eighteenth-century philosophers defended cosmopolitanism as a moral ideal striving for humanity as one universal community. The concept of cosmopolitanism was not considered to be unpatriotic. Kant (1724–1804), a philosopher, regarded by some as the father of cosmopolitanism, conceptualised cosmopolitanism with all human beings belonging to a single moral community. He

emphasised that all rational human beings are free, equal, independent and develop moral laws grounded in reason. He argued for the moral choice of all human beings to be treated with equal respect and dignity. In this way, he was placing an obligation to provide education to all people, allowing them to determine and shape the course of their lives (Kleingeld, 1999: 513).

He advocated a 'league of nations' as a form of an international legal order. In his book, *Towards Perpetual Peace*, he argued that worldwide peace is possible if states organise themselves externally in a voluntary league for peacekeeping purposes, and when states respect the human rights of its citizens and foreigners (Kant, 1963). Kleingeld (1999: 510) argues that Kant's advocacy for a loosely defined league, was the first step towards federalism. As part of a cosmopolitan philosophy, his work on peace amongst states and communities is considered ground-breaking.

3.3 Framework for the concepts of cosmopolitanism

The following concepts of cosmopolitanism are identified from the literature. I emphasise the interrelatedness of the concepts, overlapping due to the scope, and at particular levels, the interdependence of the understandings and interpretations is evident, which is the meaning of cosmopolitanism. The common understanding of cosmopolitanism is that of a universal concept, encompassing the sharing amongst peoples regardless of who, what or where they are. Kleingeld (1999: 506) reports, in late eighteenth-century Germany, cosmopolitanism was not a single idea but consisted of six interrelated concepts namely, moral, political, legal, cultural, economic, and romantic. I discuss, in a descriptive way, four of the predominant conceptual understanding of the term.

3.3.1 Moral cosmopolitanism

Moral cosmopolitanism involves serving humanity by promoting social justice and providing basic human rights for all human beings who belong to a single community. It is grounded in human reason where all human beings are regarded as equals and have the right to equal respect and dignity (Appiah: 2002: 25). Proponents of moral cosmopolitanism are Appiah (2002, 2006), Beck (2006), Nussbaum (2002), Benhabib (2006, 2011), Papastephanou (2012), and Mendieta (2009), while most other cosmopolitan philosophers highlight the universalistic aspects of cosmopolitanism (Kleingeld, 1999: 507). Papastephanou (2012) argues against the individualistic nature of moral

cosmopolitanism, and argues for a relational concept, as people reflect on their interconnectedness, with the rest of humanity.

Hansen (2009) states that there are generally two strands of debates on moral cosmopolitanism's reach. As espoused by Nussbaum (2002), all people have a moral responsibility to all other people in one moral world, with no greater obligation towards fellow citizens, in their own country. This does not imply a neglect of their communities, but their responsibility to the local allows for the contribution to a more just world and universal moral allegiance. Second, as Appiah (2006) advocated, people have a higher moral duty and obligation to family and community, whilst respecting claims of universality such as "all persons have the right to dignity". People's lived experience indicates the tensions between duty of care and concern to the local and the universal and highlights a moral outlook rather than a clash of opposite ideas. Both strands reveal the challenges of balancing the local and universal moral claims. Both Nussbaum (2002) and Appiah (2006) indicate educational aspects of the process, enhancing the possibility of understandings the self, others, and the world in which they live.

3.3.2 Political cosmopolitanism

The foundational principles of political cosmopolitanism are citizenship and democracy. It favours the development of 'a world-wide legal and political order that unites all human beings into one political body' and creates citizens of the world (Kleingeld, 1999: 510). Political cosmopolitanism can be viewed as the search for a just world order by promoting the establishment of international political institutions and international laws benefitting and protecting all people. Examples of such institutions are The United Nations, Amnesty International, and Human Rights Watch. In response to political conflict, political cosmopolitanism was developed by cosmopolitans developing their perspectives into a political theory of international relations and globalisation. Cloots (1755–1794) advocated developing a single world state that would include humanity as citizens. He argued for the human race as the only body with ultimate power as authority residing with the people (Cloots in Kleingeld, 1999: 510).

Kant (1963) introduced the concept of 'cosmopolitan law', which proposed a third sphere of public law, after constitutional and international law. In this, both states and individuals have rights as citizens of the world, rather than citizens of a state. The status of people as human beings is

emphasised, rather than citizens of a state, together with foreigners' status, within a state of which they are not citizens. This is the foundational principle of the right to hospitality. States and individuals have the right to establish relationships with other states but not to enter. He argues for the states' right to refuse visitors, thereby indicating aggressive intrusion into other states as prohibited, and sanctuary to refugees who enter peacefully, as obligatory. Some contemporary political cosmopolitans advocate for a centralised world state. Some for a federal system with a global body of limited institutional power and others advocate for international political institutions limited in scope with specific priorities. The critical debate on the state's role is central to this view (Kleingeld, 1999: 513). Proponents of political cosmopolitanism are Benhabib (2006, 2011), Kant (1963), and Held (2003), amongst others.

3.3.3 Economic cosmopolitanism

Hansen (2009: 155) and Papastephanou (2012: 231) espouse economic cosmopolitanism as critical of neoliberalism, and even though it advocates for a free world market open to all, it is concerned with social justice. Kleingeld (1999: 510) states that in the eighteenth century, an ideal for a global free trade market was developed. In the world market, tariffs and taxes on free trade would be removed and the market, not the state, would be responsible for people's needs. Banning of protectionism was advocated as a benefit for all people. A free global market without taxes and tariffs allowed trade without interference and diminished the states' role in the economy. The view espouses open markets to all, with the existence of a single global economic market without political interference. Papastephanou (2012) argues that economic cosmopolitanism advocates equitable economic practices, considering redistribution of wealth, aid, sustainable development, and re-imagining ways of doing in the economy that, cultivate a more equal society by way of redress, equity, and restorative justice practices.

3.3.4 Cultural cosmopolitanism

Cultural cosmopolitanism is the perspective of different cultures as an expression of a shared humanity (Kleingeld, 1999: 515). The sharing and appreciation of cultural expressions by all people are encouraged, including cultural diversity and inclusion, opposing the development of nationalism (Kymlicka & Walker, 2012: 13). Waldron (1995) states that cosmopolitanism can acknowledge cultural attachments but opposes the development of a spatial, cultural identity.

Cultural cosmopolitanism prohibits the homogenisation of communities, cultures, and cultural and national self-determination if it creates boundaries between groups and individuals. Philosophers acknowledge culture's significance to provide roots and identity but advocate its rejection if pernicious (Hansen, 2009: 154).

Papastephanou (2012) critiques cultural cosmopolitanism as focusing on the individual, and states that cultural enrichment with its relational aspects are a choice. She argues that bearing others' knowledge does not mean an ethical duty of care and concern for their well-being or learning about others and does not necessarily mean that one would better consider ethical and political engagements. Instead, it could lead to their exploitation and in extreme cases, their extinction, for example, the San people of Southern Africa who, under colonisation starting in 1652, came close to extinction. The San are the oldest group of people living in Southern Africa related by way of history and language.

3.4 Current research in cosmopolitanism

Current research on cosmopolitanism indicates many contested views and positions, indicating the varied nuances in understanding and meaning. Although Kleingeld's (1999) framework is a valuable framework for organising the concept, highlighting different emphases, arguably, it does not adequately elucidate the many lived experiences and nuances in the concept, and more explanations are needed for further clarification.

Derrida's (2000, 2001) primary concern is the development of an ethical and just society. He argues for cosmopolitanism as the universal right of immigrants to unconditional hospitality and asylum, limiting residence rights. Immigrants have the right to be welcomed and sanctuary, irrespective of identity or country of origin. He argues for a limitless right to hospitality but conditional residential rights. The stance creates tension between refugees' rights and the ethics of hospitality (Derrida, 2000: 3; 2001: 20).

Derrida (2000), elucidates the act of welcoming and reiterates the cosmopolitan right of world citizens to universal hospitality; granted to all human beings sharing the earth. Universal hospitality is an obligation and duty, not an act of kindness and the welcomed quest is treated as a friend and not an enemy. The gift of hospitality has limits set by the host with no unconditional welcome.

Hospitality is self-contradictory as it is an impossibility to be overcome. Iterations and the law of iterability are foundational principles of hospitality – to give and receive. Hospitality has several ways of accepting the stranger. First, it does not lend itself to objective knowledge. It is an intentional experience, proceeding beyond knowledge towards the other and gives itself to thought beyond knowledge. Second, it is not a mode of being present, unless governed by the law of obligation. It is a way in which the host is kept hostage, waiting for the stranger to arrive who at that instance, is not present. Third, it is anachronistic and what is yet to come, which is not known and in the future. Fourth, hospitality as aporetic – hospitality and hostility. For hospitality to be present, a threshold must be crossed, and hospitality can be either be of invitation or visitation. In visitation, the guest is unannounced. Within the act and concept of hospitality, levels of hostility are present, as manifested in the conditions set by the host. Hospitality does the opposite of what it intends to do, becomes immobile and the aporetic paralysis has to be overcome. The impossibility (hostility) of hospitality must be overcome.

Appiah (2006) argues for two facets of cosmopolitanism. One is the notion of obligations to others beyond familial ties or citizenship and the other, to value all human beings, taking an interest in their beliefs and culture integral to them. He argues for cosmopolitanism as a moral obligation to all (Appiah, 2006: 249–250). He argues against universality claims, ignoring the uniqueness of the other, and defending the concept of rooted cosmopolitanism and patriotism (Appiah, 2002: 22). On the other hand, Nussbaum (2002), a leading proponent of cosmopolitanism, conceives cosmopolitanism as enlightened morality, which places a love of humankind placed above that of the love of country (Nussbaum, 2002: 4; Papastephanou, 2013:166). She offers the view that ‘one should always view the good of humanity as a whole as one’s goal, giving that priority over local and national goals’ (Nussbaum 2002, 4) and continues to present cosmopolitanism as concentric circles of care and concern. She argues for a perspective of cosmopolitanism with emotional and ethical obligations in humanity's interest and advocates for an integral link between cosmopolitanism and education. She argues that education has a crucial role in developing the consciousness and thinking about the self in relation to others, in developing citizenship. She presents arguments for world citizenship as education's primary focus. Firstly, learning about the self, our socialisation and conditioning, secondly, we learn problem-solving skills for challenges requiring international engagement, thirdly, learning about the other and our relation to the other

through engagement and an understanding of our moral responsibilities to humanity, and lastly, learning about deliberation, argumentation and presenting arguments for defensible issues. Cosmopolitanism is thus about entering a space of reason that has no boundaries and is universal.

Beck (2006) states ‘that the human condition has itself become cosmopolitan’ (Beck, 2006: 2). Terror and war have become universal. He advocates for cosmopolitanism as an ‘alternative imagination, an imagination of alternative ways of life and rationalities, including the otherness of the other’ (Beck in Roth & Papastephanou, 2012: 189). Engaging around cultural differences becomes the core of political, economic, social, and scientific activities. Beck (2006) argues, in current times of global crises and challenges, for a cosmopolitan worldview, that demands the differences created by civilisation to be less cogent, and a pragmatic view of cosmopolitanism inculcated as a way of being. He refers to ‘banal cosmopolitanism’ and introduces the term ‘reflexive cosmopolitanism’ and ‘cosmopolitanisation’ (Beck, 2006: 8-10). He argues for the term ‘banal’ cosmopolitanism, as shown by the confusion created by differences between the self and the other at national and transnational levels. The world in which anonymous co-existence is a norm is intertwining and overlapping, both in terms of its atrocities, terrors, and the common good. A reimagining and rethinking of the relationship between locality and the world, and the self and the other, are demanded for a peaceful co-existence. He argues that reflexive cosmopolitanism is a necessary condition of cosmopolitanism as political uncertainty is a prerequisite for states and the world within which we live. When the state and the nation can no longer order and control human beings' lives, by way of reflexity, a mechanism must be found, to redefine interests and interrelations to make continued coexistence possible.

Papastephanou emphasises the self's role in cosmopolitanism (Waghid, 2017: 337; Papastephanou, 2012: 25). She argues for a concept of cosmopolitanism as a continuous shift of the self towards new and just ways of thinking and doing (Waghid, 2017: 337; Papastephanou, 2012: 25). She views a cosmopolitan as a ‘stranger’ in the world’ (Papastephanou, 2012: 111). To Papastephanou (2012), cosmopolitans as strangers are welcome everywhere. In her view, cosmopolitans do not accommodate other cultures and habits into their identity. If so, they would no longer be strangers and operate at the level of superficiality regarding their respect for differences and change. Papastephanou (2012) cultivates an eccentric conception of cosmopolitanism, inclusive of a

concentric one. Eccentric circles are used to represent multiple and multi-layered identities and loyalties, which is not dependent on a central, common self and can interrupt the perceptual symmetry of concentric circles, thereby accommodating the messiness and dissonance of lived experiences of humanity, together with a political framework, that does not premise the individual.

She argues that concentric circles, with a self at the centre, assuming a well-developed self, developed free from subjugation and colonisation, are problematic, as colonised people whose identities were intentionally subjectified to control the colonies, has to be healed and restored. A uniform self is not a given, with a stable centre from which all else moved outward; thus the perception of cosmopolitanism as eccentric circles is a more just way of depicting an understanding of cosmopolitanism, incorporating the damaged self and the possibilities of enlargement of self – consciousness. In this way, eccentric circles can incorporate many centres, including concentric and eccentric, together with decentring the self from both, a practical and theoretical perspective. It describes moving away from our comfort zones into a new beginning of ethical and political imperatives. The centre of eccentric circles shifts depending on the urgencies of rights and obligations, both politically and in life experiences. The current impact of Covid-19 has highlighted these imperatives and the relations with the self and others, highlighting the need for decentredness and a shift away from self-centredness to new beginnings and norms.

She (2012: 235) argues that the emphasis on the self in eccentric cosmopolitanism allows the individual to be inculcated with an orientation that allows for the development of cosmopolitan norms and an evaluator framework for correcting perspectives of cosmopolitanism. Cosmopolitanism cannot firstly, be restricted to moral obligations to people and secondly, neither can it be restricted to cultural interpretations, being confined to respect for the other ways of lives, culture, and values outside of national borders. Thirdly, it cannot simply relate to moral and ethical obligations and responsibilities to humanity. She argues for cosmopolitanism as an all-encompassing concept and a commitment to peace (Papastephanou, 2012). Stated differently, such an understanding would support the development of deliberative engagements searching for a peaceful and just world for all (Waghid, 2017: 340). Papastephanou (2012) argues that thinking differently about cosmopolitanism allows for the incorporation of local, national and global orientations, as these are not mutually exclusive and a radical choice between patriotism and

cosmopolitanism is not a required as these spatial-temporal restrictions are not as delineated as assumed. Through cosmopolitan education, the potential exists to mediate the concepts and develop new understandings of the possibilities of its interrelatedness and in this way, developing a reconceptualised cosmopolitanism. Eccentric cosmopolitanism allows for inclusion of local, national, and cosmopolitan perspectives as part of the development of a decentred self with multiple identities, as eccentricity advocates an ethical commitment to justice for all citizens, whether national or cosmopolitan (Papastephanou, 2012: 22-23).

Hansen (2011; 2009) offers cosmopolitanism as an orientation towards education to assist teachers in creative ways of meaning-making and responding to challenges of diversity, inequity, poor resourcing, educational bureaucracy, and a standardised approach to education, in an increasingly globalised environment. The core of his cosmopolitanism is an analogy of a prism to define cosmopolitanism as 'an orientation in which people learn to balance reflective openness to the new with a reflective loyalty to the known' (Hansen, 2011:1), allowing for people to learn from each other while not discarding their culture and values. In this way, it bridges the divide between the known and unknown, the local and global. Cosmopolitanism provides teachers with the necessary conviction and moral purpose to educate learners in becoming responsible and critical. His perspective is not a plan of solutions but insight into issues of teachers' mindsets, behaviour, and decision-making. He encourages deliberative engagement as a condition for educative cosmopolitanism, thereby engendering respect and acknowledging differences in a pluralistic society. Deliberative engagement allows for living together educationally by mutually respecting and learning from one another's differences. Hansen emphasises the importance of learning from, embracing and celebrating each other, respecting, and tolerating fundamental differences, and through the process of deliberative engagement, develop humanness (Waghid, 2017: 336). Hansen views the cosmopolitan as an 'inhabitant' of the world. Hansen (2009: 160) refers to a cosmopolitan orientation as one that decentres both the individual and community's understanding and creates anxiety. It is a dynamic state of both leaving and remaining at home, leading to discomfort, vulnerability and demands change in identity, outlook, and engagements with others, irrespective of the minute shifts in outlook. In the dissertation, I analyse his ideas concerning school leadership.

Waldron (1995) espouses a perspective of a cosmopolitan as one who does not define themselves through attachments to location, culture, citizenship, or ancestry. One, who lives in a pluralistic, complex world with a multi-layered identity, who might never leave home, but whose identity is not spatially or culturally determined and, therefore has the capacity to include other cultures and practices into the self. In this way, they are never a stranger in the world. It indicates exceeding national borders (transnational) by way of encounters with other ways of life and values and developing a sense of self, free from culture's perspectives (Papastephanou, 2012: 222).

Benhabib (2006) argues for cosmopolitan norms underpinned by an understanding that all human beings are equally entitled to particular rights. They have the right to be treated equally and hospitably. Their right to universal hospitality is an obligation on states and prevents the prohibition of rights to refuge and asylum to all people if their lives are in danger in their country and they come in peace (Benhabib, 2006: 25). The understanding of cosmopolitan hospitality makes the following assumptions: all human beings have the right to be respected as persons; all human beings have the right to be treated and protected as citizens of the world; and all human beings should be protected from crimes against humanity (Benhabib, 2006: 25,29; Davids & Waghid, 2017(a): 154). Human beings show they belong to the world by way of deliberative iterations, reflecting on their behaviour, paradigms and engaging with others by presenting and defending their arguments (Benhabib, 2006: 48). Public talking back reinforces the right to universal hospitality. Cosmopolitan norms compel humans to acknowledge that all people have the right to equal moral respect and to be treated with dignity. For this to happen, humans are compelled to speak their minds and offer justifications with good reasons in the public sphere (Benhabib, 2006: 57; Davids & Waghid, 2017(a):155).

Mendieta (2009) argues for cosmopolitanism as an ethical, political, and legal ideal. He states that cosmopolitanism can be considered as a framework within which to relate to the world. Cosmopolitanism implies that one is on a journey which is an outcome of economic, linguistic, cultural, and political privilege. It is the duty of a cosmopolitan to acknowledge and be cognisant of resources and power available to the privileged. He argues for dialogical cosmopolitanism as a cognitive and moral perspective of the world, acknowledging its privileges and limitations. By way of dialogue, the reflection of the other's views and learning from the other is possible. As a

consequence of neo-liberalism and globalisation, the current context of exclusion and inequity demands a different form of cosmopolitanism. One that emanates from the perspective of the marginalised and colonised. He uses the term 'subaltern cosmopolitanism' with reference to cosmopolitanism of the other, linking it to colonised cosmopolitanism and becoming reflexive of its cognitive perspectives together with that of the other, in an engagement of interpretation, based on mutual understanding (Mendieta, 2009: 243). In his view, Kant's (1963) perspective of cosmopolitanism is imperialistic and emerges from a position of privilege. He argues for the perspective of all cosmopolitanism as rooted, as human beings are grounded in a community, whether privileged or poor, the contexts that shape identities, viewpoints, histories, and ideas. 'If reflexive cosmopolitanism acknowledges its rootedness, its materiality in certain institutions and histories, it may become an emancipatory form of cosmopolitanism.' (Mendieta, 2009: 254). In his interpretation, cosmopolitanism has many visions and the process of clarifying and reimagining the vision, by way of dialogue, creates the opportunities for transformation. He agrees with Benhabib (2006) that democratic iterations produce solidarities beyond borders and contends that communication should not only be about the laws' capacity to create normative meanings but to consider the creation of solidarities and empathies that allow for reimagining and transformation. He describes dialogue as a patient, deliberate, active, and conscious act.

The above philosophers have provided valuable insights and clarity in the term's conceptual understanding, by way of the discourses, extending an understanding of cosmopolitanism, education, the development of cosmopolitan norms and citizenship. I analyse the distinction between cosmopolitanism and globalisation, globalism, universalism, multiculturalism, and humanism in the following sections.

3.5 Cosmopolitanism and globalisation, globalism, universalism, multiculturalism, and humanism

Notions of globalisation, universalism, pluralism, and humanism appear very closely aligned or synonymous with cosmopolitanism (Papastephanou, 2012: 9). What then, does cosmopolitanism contribute that is different from the other isms? The following section is a descriptive analysis of the discourses on the topics concerning cosmopolitanism in which I refer to the ideas of Hansen (2009, 2011), Papastephanou (2012), and Rizvi (2008).

3.5.1 Cosmopolitanism, globalisation, and globalism

Globalisation is a contested terrain with multiple interpretations and levels and creates much confusion and unease due to its numerous understandings and meanings. Beck (2006:9) states that the identification and understanding of globalisation is mostly a one-dimensional concept, visible at an economic level, globally evident since the 1980s when open markets were advocated. Globalisation promotes the functioning of neoliberalist economies, and a global market is the movement of trade, technology, capital, labour, and ideas across borders. As stated by Hansen (2009), neoliberalism is a global phenomenon in which it is argued, the outcome and aim is profit-making. It favours an instrumentalist framework and attitude, has colonised education, health, individuals, community identities and all aspects of life, favours the wealthy and privileged to the detriment of the poor, disadvantaged and human aspirations. Critics of neoliberalism have favoured the negative aspects of globalisation in which multi-nationals and conglomerates have mostly ignored cultural, economic, health and political impacts of their activities and systems on society. Habermas stated that economic globalisation and its competitiveness have resulted in a decrease in benefits for the poor and unemployed (Habermas, 1998: 315 in Papastephanou, 2005:537). The arguments for globalisation are its contributions to economic growth both, in developed and developing economies, as it allowed for markets around the world to be accessible and deregulated, for the free flow of information and the possibilities of engagements with other cultures. Papastephanou (2012:129) posits that the concepts of cosmopolitanism and globalisation are fundamentally different and should not be coalesced. Globalisation is an empirical phenomenon, whereas cosmopolitanism refers to an ideal norm of the way in which the world relates to the self, concern for the other and virtues as a prerequisite to manifest the ideal of peaceful co-existence. Beck (2006: 9) coins the term ‘cosmopolitanisation’ and states that it functions on many levels, developing multi-allegiances and developing diverse forms of life worldwide. By way of cosmopolitanisation, world organisations, not aligned to any state, have emerged, and worldwide protests against neoliberalism and its ways of life, to support a different, more just way of global interaction is evident. He argues that this could be the beginning of institutional cosmopolitanism. The question is asked: Is cosmopolitanism just another word for globalisation? What are the distinctions between the two? What makes it worth fighting for? Through the ages, people have been interdependent and connected all their lives, and cosmopolitanism is their lived experience. It is responsible for the increased connectivity through their production and consumption, together

with global risks that impact their lives. Cosmopolitanism has a historical presence, and through the ages, changed the social relations and the influence of nations in the world.

Papastephanou (2005) argues for globalisation as an experiential occurrence, that has transformed the world economic system with major advances in technology and communication. Politically, globalisation affects issues of national states, citizenship, and autonomy. It reshapes and reformulates identity and self-conception, responses to human engagements, diversity, and aesthetical experiences on a cultural level. The phenomenon is multi-dimensional and chaotic, due to an arguably, uncoordinated invidious dispersal. To differentiate between the experiential effects of globalisation and the theorisation thereof, Papastephanou (2005) argues for the term globalisation as the escalation of global connectivity and globalism, for the discourse, methodology and analysis of globalisation. In the discourse of globalism, globalisation is the object of engagement, reflection, and interpretation. The discourses are multi-layered, descriptive, evaluative, normative, and the approaches can be organised into three main areas of responses to globalism. First, it includes discourses of globalisation as a form of domination and homogenisation, evaluating societal power dynamics. Second, it deals with global diversity, a more positive outlook, and distributive globalisation. Third, it recognises the different nuances of globalisation and its duality and focuses on its inherent power dynamics. The categories are not delineated, and changes based on the deliberation process. The positions are prevalent in educational globalism in the following ways: firstly, how the discourses and structures of education are affected by globalisation. Secondly, the emphasis on educational policy and its responses to the challenges of globalisation. Rizvi (2008) posits that education often actively engages with the facts and promotes globalisation's idea and effects. Lastly, education responds to the negative influences of globalisation and the extension of its possibilities for all democratically. Common to all the approaches, is the uncertainty and unease with which globalisation is characterised. Education does have a strategy regarding globalisation, which is based on the contestation of the phenomenon, and the tensions between the global and community and commonalities and differences.

Education, with its role of influencing and moulding the consciousness of future citizens, demands a necessity for new beginnings in policy and pedagogy, one that considers and engages with dominant hegemonies of individualism and technicism prevalent in our current contexts, to embrace

a philosophy of different, just ways of relating to others. Papastephanou (2005: 437–438) argues for cosmopolitan education and a notion of cosmopolitanism not based on superficialities like rootlessness and tourism but considers the legal and ethical foundational norms of the concept. The former understanding of cosmopolitanism is based on the confusion created between the philosophical understanding of the term and its mundane use, whereas the latter, considers the philosophical context and understanding of the term.

Rizvi (2008: 101) argues that recently, cosmopolitanism could be a possible ethical and political response to globalisation with its interconnectivity and access to mobility which have changed world economies, the organisation of its political life, people's sense of belonging, citizenship and the demographics of the population. Globalisation has promoted access to, and the availability of technology and media, reformulates cultural identity and knowledge acquisition and distribution. New social interconnectedness is creating different patterns of cultural exchange. Most communities are affected and cannot escape social reconfiguration, even those with deep roots in a particular culture and place. It has opened up borders and boundaries, but has resulted in much risks, challenges, and problems. Through the neoliberal policies that it supports, inequalities and inequities have increased worldwide, crippling poverty live alongside the obscenities of wealth, as is evident in my own country.

Social inequalities are not only evident in a country but also across boundaries. Many problems are global in scope and nature, such as the current Covid-19 pandemic, environmental issues, and crime. Globalisations have given rise to the opposing concerns of homogenising cultures and the danger in religious and cultural differences. It is evident that both the problems and the solutions should be addressed via global collaboration and a re-imagining of the moral order. Rizvi (2008: 102) argues that globalisation has emphasised cosmopolitanism's significance and whether we can live together with our differences and commonalities as humanity. Cosmopolitanism is connected to education and should be viewed as critical learning, inculcating in learners' epistemic values for examining the current discourses, practices, and systems of global interconnectedness, through a pedagogy of engagement that could lead to a possibility of transnational solidarity. Globalisation is viewed by many, in social theory, as divorced from history and politics with invisible leadership. A social theory does not account for the inherent history of colonisation in the interconnectivity of

globalisation. Therefore, various representation of globalisation and cosmopolitanism are highly contested, as they serve certain levers of powers to the detriment of others. This should lead to reconsidering education, cosmopolitanism, and the relations between them. A different kind of cosmopolitan education is necessary to challenge globalisation's domination and its pervasive presence and envisages more just and democratic human and global relations. Cosmopolitanism has many conceptual understandings and interpretations. In all concepts and descriptors, education has a core function and should play an integral role in shaping cosmopolitan attitude and institutions (Rizvi, 2008: 102; Rizvi, 2009: 253).

As stated by Herbert (2009: 4), current globalisation increases the possibility of citizens not participating and claiming their rights and responsibilities in a democratic state, as an understanding is created that free markets determine the nature of political and social relations. Neoliberal discourses arguably do not often create the space for perspectives on responsibilities, rights, and democracy. Despite this, rights and responsibilities are essential to society's wellbeing as rights preserve individual autonomy and responsibilities maintain the community, providing the rights.

3.5.2 Cosmopolitanism and universalism

Hansen (2009: 162) posits that universalism is understood as an unquestioning and uniform worldview on human nature and reasoning. Through the ages, most religious tenets were dispersed across borders, based on a set of universal precepts, common humanity, and morality. The concept of the universe as a single place is foundational to most religions. This is evident in the spread of religion around the world.

Historically Western Enlightenment scholars have premised a global consciousness founded on the idea of science as a language of universal laws, applicable to nature and society (Rizvi, 2008: 103). Cosmopolitanism has aspects of universalism. From both a cultural and educational perspective, the underlying assumptions are that all human beings are capable of particular behaviours. He argues that this claim is not universalistic as it does not presume a perception of humanness to which all people should conform with no predetermined behaviours and mindsets that determine a cosmopolitan orientation. The acts of cosmopolitanism are everchanging; all people engage with others in trying to understand their reasoning enacted in their actions, conduct and responses to the world. The manner in which cultures engage and their porosity indicates continuous mutual rational

exchanges. Differences in socialisation and cultures do not imply antagonistic rationalities that threaten mutual agreement and engagement.

3.5.3 Cosmopolitanism and multiculturalism

Hansen (2009: 156) states that foundational multiculturalist principles are culture and community, and embrace peaceful coexistence of different cultures, as indicated by customary behaviours, affiliations, assumptions, beliefs and values, ways of thinking and communication. Multiculturalism encourages dialogue and communication between different cultures. The foundational principles of cosmopolitanism include the individual in relation to others, individuals as ends in themselves and not a means to an end. Cosmopolitanism demands cultural diversity and the preservation of cultural identity whilst acknowledging imperialism and colonialism's historical injustices that coerced people into a multicultural context. The inequalities and inequities arguably created multiculturalism in society. Cosmopolitanism allows for the reflection of multiculturalism from a moral viewpoint. Hansen (2009: 157) argues that cosmopolitanism should not be confused with moral and political communitarianism, highlighting continuous engagement with differences of both cultures and individuals. By way of engagement, identity cannot remain static and unaffected; this is an educational endeavour as it involves learning about the self, the other and the relation to the other. Hansen (2009: 158) states that humanism and multiculturalism have often functioned as differences in emphasis rather than antagonistic worldviews. Depending on the context, situation, or historical route, any of these concepts could be a valuable analytical tool or a course of action to stabilise communities.

3.5.4 Cosmopolitanism and humanism

From a humanist worldview, people deserve respect and a responsiveness to the world that is unique and cannot be eradicated by collectivity. Every person, whilst in relation to the other, is a social being and should be viewed as more than just a product of social forces. No person can have a preordained identity (Hansen, 2009: 156). It is a rationalistic worldview that prioritises human rather than religious and spiritual issues. It takes the idea of individuality or monological beings seriously and values human agency both as autonomous individuals and a collective. Its critics argue that its foundational principle of a rational, autonomous individual ignores the effects of socialisation and other external factors on the self. In this worldview, rational rationality and

empirical evidence are valued above dogmatism and superstition. Although it is similar to cosmopolitanism, in viewing an individual as an end in itself, and not a means to an end, they differ in foundational principle, which in cosmopolitanism is not community or the individual, but the individual in relation to the other, an intersubjective notion. Cosmopolitanism values both the individual and community diversity. According to Appiah (1997: 621 in Papastephanou, 2012: 14), cosmopolitanism embraces differences in all its formulations whereas humanism seeks to enhance uniformity and is part of an expansionist worldview (Papastephanou, 2012: 22).

In the above sections, I have sketched the current understandings of cosmopolitanism and highlighted the distinctions between cosmopolitanism and globalisation, multiculturalism, and humanism. The differences highlight the relevance of cosmopolitanism as an ideal norm for a just society, the development of democratic and cosmopolitan citizens, and the need to reconsider the notion of local and global. I argue that education should reconsider incorporating cosmopolitan education to develop institutional ways of advancing a better world.

3.6 Conclusion

The aforementioned orientations and notions of cosmopolitanism imply that cosmopolitanism as a concept can be applied to practices and be advanced as a philosophy for school leaders to consider. The concept of cosmopolitanism as a blend of moral, ethical, cultural, and political ideal resonates with Biesta and Mirón (2002) views of educational leadership as a moral and human undertaking. This is echoed by Beck, who states ‘that the human condition has itself become cosmopolitan’ (Beck, 2006: 2). Changes in political and social spheres at the local, national, and global level, reshape and reformulate the self with world events and processes becoming part of the everyday experiences and the moral world of people. The growing discontent with the neoliberal agenda of education has guided the reconceptualisation of a more just way of leading in school environments, within a philosophical framework of deliberative democracy, inclusive of cosmopolitan norms.

If education, in its role of developing citizens’ consciousness, demands a new ideal norm for pedagogy, considering ways of becoming just in relation to self and others, then cosmopolitanism should be part of the philosophy and construct. Considering the question of a defensible form of education, with a vision of equity for all people and addressing social injustices, part of the discourse should incorporate cosmopolitan education's pragmatic implementation. There are many

arguments for the connection between cosmopolitanism and education as both have foundational principles of moral responsibility and norms of acceptable human behaviour (Waghid, 2014(b): 335; Rizvi, 2008: 102; Rizvi, 2009: 253; Papastephanou, 2002: 69; Hansen, 2011: 1). In exploring the literature, cosmopolitanism repeatedly emerges as a concept associated with social justice globally and thinking of the world as a moral community.

While the argument for a cosmopolitan orientation in education is arguably irrefutable, does teaching cosmopolitanism or an orientation thereof, imply that learners have to be prepared to travel or become immigrants? Or does it mean something different, perhaps a way of looking at, and living in the world, as one of engagement, relationality, respecting differences? Is cosmopolitanism a political and humanitarian reaction and solution to world problems, as currently being experienced with the Covid-19 pandemic? Does the teaching of cosmopolitanism mean that patriotism has no place in cosmopolitan education? Is it an exclusive concept? Understanding the concept of cosmopolitanism as an ideal norm should be both descriptive, normative, and evaluative. If it is a norm to guide and regulate behaviour, a description, an account of the self, the context, and the world, its role should be justified as one of redirection and correction (Papastephanou, 2012: 11).

In the chapter, I have mapped the predominant perspectives of cosmopolitanism and argue for the inclusion of the ideal of cosmopolitan education to develop democratic and cosmopolitan citizens in the reimagining of education in South Africa. First, cosmopolitanism is integrally linked to social justice and advocates for human equality. Second, moral responsibility to the self and the other is a normative value. Third, it is an ideal norm for human behaviour. Fourth, it emphasises the development of the self in relation to others. Fifth, it underscores living peacefully with others and being hospitable, and sixth, it is an educational act.

Papastephanou (2012: 22) argues for taking up the challenge of the possibility of a more cosmopolitan-orientated education, where cosmopolitanism is reconciled with patriotism. Both concepts lend itself to a reconfiguration of the terms, as both meanings are multi-layered and not mutually exclusive of each other. In this way, developing a sense of individual and collective responsibility in citizens and the capability to recognise the tensions and the relationality existing between the two. Waghid (2007(a), 2010(b): 89) argues that democratic citizenship development, with its claims of justice, compassion, and deliberation, is a prerequisite for cosmopolitanism, and

cosmopolitan education can develop the recognition and acknowledgement of the rights and responsibilities of all people, including the rights and legitimacy of local cultures. He (2010(b): 89) argues for cosmopolitan values and norms to be fused with local norms and values. Attempts to supercede the local with a cosmopolitan view of universal would be misaligned with cosmopolitan ethics, creating injustices in recognising the local customs and norms, suppressing indigenous cultures. I argue for cosmopolitanism combined with patriotism and group identity. In essence, educating for democratic citizenship means to deliberate together to develop a sense of individual and collective identity and purpose as well as to achieve justice for the self and others. Teaching and learning should integrate the local, national, and global as areas of citizenship without losing focus of the group and local identity (Waghid, 2010(b): 80). Learners should be taught about their obligations as citizens in the pursuit of justice, their performance not restricted to individuals or groups, together with their duties to support institutional ways of achieving a more just world (Gutmann, 1996: 71). South African citizens need to develop a sense of belonging in their local cultures, as citizens of the country and of the world, in so doing advancing justice for all people.

In the current context of globalisation, social injustices, global ecological crises, global capitalism and monopolisation of information, school leadership's role needs to be clearly defined. Roth and Papastephanou (2012: 187) argue that education policies are silent on developing cosmopolitan learners' criticality. Policies do not emphasise and provide opportunities for engagement with the challenges of globalisation, other than emphasising the need to educate learners to be economically functional for a globalised world. Neither are changes in the economy, job market and education negotiated consistently with the role players. Education's response to educating learners in becoming critical, creative, reflective, as cosmopolitan citizens, is arguably, vague, and confusing. In South Africa, very little guidance is provided to school leaders to incorporate education for cosmopolitan citizenship into their curriculum. While some school leaders incorporate the thinking in their schools, it is haphazardly done, with little to no policy direction. The lack of emphases on cosmopolitan ideas and programmes in policies has affected learners. Education, as many philosophers argue, is one of humanity's greatest challenges. Firstly, because values connected to education are in relation to both the economy and to human beings, communities, and our relationship to the world. Secondly, learners' ability to promote the economy should not be the only skills developed but learners should be considered as ends in themselves, treated as rational thinkers

with the ability, through engagement and reflection to make decisions and transform as political and social conditions change.

In the dissertation, I adopt Papastephanou's (2012: 222) definition of cosmopolitanism as a 'thoughtful commitment to peace, freedom, and good for all (i.e., biota, human beings and nonsentient reality)' as it encourages deliberative encounters amongst human beings in search of a peaceful existence with others. It is an all-embracing definition, including political and ethical importance, which direct and correct, and lends itself to eccentric cosmopolitanism. The emphasis is not on the individual, is open to all possibilities in its simplicity and inclusivity, where difference is not contained to normalise it.

The relationship between cosmopolitanism in education and the role of school leadership has not been fully explored in education theory. Chapter four engages with education policy and explores cosmopolitanism's relationship to include a cosmopolitan philosophical framework in policy texts. First, it emphasises the importance of enabling leaders to occupy a cosmopolitan space, through developing cosmopolitan norms. Second, the chapter examines a cosmopolitan orientation in the curriculum through cosmopolitan education and its foundational pillars. In this way, it highlights the possibility of developing learners as cosmopolitan citizens and critical thinkers, capable of responding to local, national, and global challenges in a just and peaceful manner.

CHAPTER 4: CONNECTING COSMOPOLITANISM, EDUCATION POLICIES AND SCHOOL LEADERSHIP

4.1 Introduction

Suppose education policy is defined as the principles, laws and rules agreed to by government that govern the operation of education systems, establish procedures to create standards for quality of learning, set expectations and accountability and is used as a basis for making decisions (Fowler & Fowler, 1991). In that case, education policies must be discussed in relation to cosmopolitanism in the study. This chapter takes a critical look at cosmopolitan education in terms of policy and school leadership implications.

Klas Roth (2012: 17) developed an understanding of principles that suggests that they describe our actions, guide our interactions and are part of the self. He argues that through education, we should develop ourselves as cosmopolitans with a moral obligation to humanity. Being motivated by and participating using principles of practical reason, being both 'descriptive and normative' (Roth, 2012: 9), allows for the formation of an 'ethical community that is cosmopolitically united' (Roth, 2012: 13). This allows us to behave and interact with each other 'as autonomous cosmopolitan beings' (Roth, 2012:13).

Feinberg and McDonough (2003:1) state that public education is in crisis in most liberal democratic nations in the world. It was supposed to be the panacea that would develop successful, loyal, liberal, democratic, and industrial societies inclusive of diversity. Currently, it is heavily criticized as a vehicle of the state to oppress and maintain inequities. For the state to be propagating freedom and equality, public education must be one of the crucial agents to bring about social justice and freedom (Feinberg & McDonough, 2003:1).

Many educational philosophers and practitioners argue that cosmopolitanism and education are intrinsically linked with common goals (Waghid, 2014(b): 335; Rizvi, 2008: 102; Rizvi, 2009: 253; Papastephanou, 2002: 69; Hansen, 2011: 1). Hence, the question is: what would a defensible form of education with a vision of equality and equity for all people, addressing social injustices be? For this, I turn to cosmopolitanism and the ideas and philosophical frameworks of Hansen (2011),

Papastephanou (2002, 2012) and Benhabib (2011). Hansen advances cosmopolitanism as an orientation, supporting teachers in their quest for meaning- making, confronting challenges of inequality, inequity, and developing the cosmopolitan norm of respect for oneself and others. The fundamental principle of his cosmopolitanism is 'educating for reflective openness to the new' – that is, to people and global ideas, while retaining a 'reflective loyalty'- towards local values and culture (Hansen, 2011: 1).

Papastephanou (2002: 69) argues for cosmopolitanism as integral to education. In attaining the vision of a caring and democratic citizenship, education should include the historical context of events and past encounters. She argues for cosmopolitanism, developed through education and socialisation, as the development of the individual. This cosmopolitan reflects on ethics, moral duty, and the realignment of societal norms. She argues that the concept of cosmopolitanism demands of the self to reconsider perspectives through critique and deliberation. By way of its vision and policies, education should develop the environment for this process to unfold (Papastephanou, 2012: 3).

In Seyla Benhabib's view of cosmopolitanism, human beings show their belonging to the world through democratic iteration, reflecting on their behaviour, paradigms, and engagement with others. The dialogue reinforces their right to universal hospitality, a foundational cosmopolitan norm. Democratic iterations are a foundational principle for developing democratic citizens (Benhabib, 2006: 48).

Given the above arguments for an educational philosophical framework of cosmopolitanism and deliberative democracy, how would education realise cosmopolitan education's ideal to develop democratic citizens? What would education and educational policies with a cosmopolitan orientation look like? The chapter considers cosmopolitanism and the research in education policy to explore the relationship between cosmopolitanism and educational leadership, and the foundational cosmopolitan norms for school leadership in South Africa, in search of a justifiable response to further engage in the conversation. Section 4.2 is an overview of the historical South African context of education policy, examines policies, how it relates to social justice challenges and the development of democratic citizenship. Section 4.3 analyses cosmopolitanism and education, sketching the perspectives of leading scholars in the field. Section 4.4 analyses

cosmopolitan education to develop a philosophical framework with foundational pillars and norms. I introduce the concept of forgiveness as a foundational norm to reimagine the possibilities of education, as new beginnings. Section 4.5 examines cosmopolitanism and school leadership to consider school leadership, its philosophies, policies, and practices in a globalised world, concerning deliberation and democratic practices. The chapter argues for educational leadership discourses and practices based on the norms of cosmopolitanism and the inclusion of a cosmopolitan orientation in the philosophical framework of school leadership. The current discourses on cosmopolitanism have been silent on school leadership's role concerning cosmopolitanism's ideal norm.

4.2 Historical context of education policy in South Africa

Education became the driving force of public policy in South Africa post-1994. Education was envisaged as the vehicle for enabling economic growth, equality of opportunity and social justice. The South African Schools Act (SASA) was promulgated in 1996 to redress past injustices in educational provisions. The provision of quality education for all learners, development of a foundation for people's talents and capabilities and the advancement of the democratic transformation of society are foundational principles. The SASA combats unfair discrimination and intolerance, protects, and upholds diverse cultures and languages, contributes to the eradication of poverty and the economic well-being of society, upholding the rights of all learners, parents, and educators (SASA 84 of 1996). Education policy focused on fundamental changes of redress for a system that selected and excluded most of the youth.

In a democratic South Africa, the nineteen separate education departments that catered for the different races was dismantled, and the authoritarian national curriculum (CNE-based) was replaced by Curriculum 2005, an outcomes-based model of education, which in terms of ideology, content and pedagogy was poles apart from the curriculum at that time and was democratic (Umalusi, 2014: 11). It was based on curriculum models being used in some highly developed countries and aimed to place the South African curriculum amongst the most progressive internationally (Umalusi, 2014: 11). Pedagogy was used as a vehicle to guide the system out of apartheid education with a decentralised shift to schools and greater autonomy in management (Davids & Waghid, 2017(c): 68). The policy was highly contested in South Africa and the contestation led to a revision of the

curriculum. Outcomes-based education was reconstructed into the National Curriculum Statement (NCS) in 2003 and evolved into the current curriculum, the Curriculum Assessment Policy Statement (CAPS) in 2011 which addressed the challenges of the NCS (Republic of South Africa, 2011).

The National Curriculum Statement supported an instrumental and technicist approach to teaching and learning with learning outcomes achieved at the end of the learning process. This was an attempt to redress past injustices in education, address the challenges of unqualified teachers and underqualified teachers, and create a unified system. CAPS' current education policy transformed the learning outcomes in NCS to learning aims to further democratise the education system. It was intended to dilute the mechanistic and instrumental approach to teaching and learning and was geared towards forming technically competent learners, who can compete in a globalised world with the capacities to contribute towards social equity, inclusivity and democratic education (Waghid, 2014(a): 90).

In the comparative study of the CAPS and NCS curricula completed by Umalusi, the researchers found that the learner's role had shifted from being a participant and a negotiator of meaning in the learning process of the NCS to a recipient of content of the curriculum in CAPS. This, I would argue, is a factor supporting the debate that CAPS entrenched the technical and instrumental approach to teaching and learning. 'The lofty aims of education for a living democracy has taken a back seat' (Umalusi, 2014: 15). In my research of the CAPS documents, little mention is made of school leadership's role in leading and managing the process of teaching and learning.

In South Africa, policies are developed nationally and implemented at school level. National government is responsible for funding schools and not for the management and control of schools, a provincial government competency. The state assumed that provinces and schools have the same agenda for transformation, which has frequently been proven to be fallacious. The state hoped that the law would be interpreted in the spirit of the constitution with human rights at its core. Instead, many schools have interpreted legislation in narrow terms. In the process, the larger struggle over human rights have been displaced to school level (Sayed & Soudien, 2005).

Sayed and Soudien (2005) argued that decentralisation facilitates the introduction of standards. School leadership, including school governing bodies (SGBs) is responsible for policy development and implementation, and the recommendation of staff for appointment. Current practices have shown that these policies have been shaped to maintain the schools' 'standards' and preserve the status quo. Standards have provided schools with a mechanism to exclude groups of people from appointments. In this way, race and class have been rearticulated to maintain and preserve the status quo of pre-1994. Excluding black parents from SGBs and black teachers from staff was justifiable and accepted by school communities, as this would uphold the schools' culture and standards.

In this section, I have examined the historical context of education policy in South Africa. Though much has been achieved in the democratisation process, education policy has not fully addressed the issues of social injustices and the role of education including school leadership, in addressing these challenges. I will now analyse the research on education and cosmopolitanism in my search for a defensible form of school leadership.

4.3 Education and cosmopolitanism

Many researchers, practitioners and philosophers argue that cosmopolitanism and education are integrally connected. Waghid (2014(b): 335) argues that both are underpinned by the moral responsibility to humanity and are framed by a standard of acceptable human behaviour towards each other.

Cosmopolitanism has many conceptual understandings: a worldview, a political philosophy; a way of life; a social attitude, and a form of social imagination. In all concepts, education has a core function (Rizvi, 2008: 102). He argues that education should play an integral role in shaping cosmopolitan attitude and institutions.

Lingard (2008) and Rizvi (2008) stated that new discussions about a vision for education suitable for a cosmopolitan society is taking place. The capacities, pedagogies, and types of relationships in professions, families and communities required to sustain this society are under discussion and debate. Responses to the current enactment of globalisation that undermine the living conditions of the poor, contribute to social inequality, does not challenge the class consciousness of the global elite and public policies that have failed to address social justice issues, are being developed at all

levels of society. The current policy paradigm of competitiveness and individualism has not encouraged the development of mindsets and capabilities required to flourish in a different and changing world (Lingard, 2008: 209). A current view of cosmopolitanism that continues the discourse of the superiority of western traditions at the expense of others does not provide concrete 'principles of cultural learning' (Rizvi, 2008: 102).

According to Lingard (2008: 212), schools and communities must engage learners and families to develop the capabilities to mediate their experiences of diversity, develop pedagogies to enable and motivate them to develop skills and capacities to negotiate their lives and the diversity of the world. This encourages dialogue with teachers and allows the learner's voice to be heard, enabling young people to make sense of their local environment to develop an understanding of the cosmopolitan world within which they live (Lingard: 2008, 212).

This is echoed by Rizvi (2008: 110-112) who argues that 'cosmopolitanism is a worthy educational goal, perhaps more important now than ever before'. He emphasises the development of 'epistemic virtues' in learners to enable them to critically evaluate and analyse the way globalisation impact their identities, culture, communities and the opportunities to which they are exposed. Critical learning must develop 'epistemic virtues' that encourage robust engagement with current discourses and challenges (Rizvi, 2008: 102). A different thinking paradigm for global interconnectivity and interdependence is essential (Rizvi, 2008: 110-112). Currently, young peoples' experiences of cosmopolitanism are based on consumerism and the global economy's challenges. He espouses a view and experience of cosmopolitanism that challenges the dominant understanding and acceptance of global flows; re-imagines globalisation based on possibilities of reflection, understanding, analysis and transformation of the individual, communities, and society. This demands an alternative ethical base and an understanding that 'the relation between self and others can only be understood dialectically and hopefully in ways that are co-operative' (Rizvi, 2008: 112). It negates the concept of isolated, fixed, and static cultures and inculcates a sense of global solidarity (Rizvi, 2008: 112-115).

Nussbaum (2002) conceives of cosmopolitanism as enlightened morality, which places the love of humankind above the love of country (Nussbaum, 2002: 4; Papastephanou, 2013: 166). She offers

the view that 'one should always view the good of humanity as one's goal, giving that priority over local and national goals' (Nussbaum, 2002: 4).

She presents four arguments for making world citizenship, and not national citizenship, education's primary focus. Firstly, she states that 'through cosmopolitan education, we learn more about ourselves'. She argues that rational deliberation politics is weakened by our assumptions that our own habits and ways of thinking are neutral and natural. Secondly, 'we make headway solving problems that require international cooperation'; for example, on issues of air pollution, crimes against humanity, environmental and ecological disasters, and other international issues. Thirdly, 'we recogni[s]e moral obligations to the rest of the world that are real, and that otherwise would go unrecogni[s]ed'. We engage and deliberate on issues of inequity, poverty, and human rights (Nussbaum, 2002: 5). Lastly, 'we make a consistent and coherent argument based on distinctions we are really prepared to defend' (Nussbaum, 2002: 5).

These arguments are the basis for education's primary focus and argument for the inclusion of cosmopolitan education or cosmopolitan-orientated education into education policy. Education for citizenship would include critical thinking, reflection and evaluation of one's own culture and traditions, deliberation on issues, engagement with each other's stories and developing a moral obligation to humanity (Nussbaum, 2002:5). Thus, education would have both cognitive and affective strategies to overcome nationalism and resistance to cross-cultural exposure (Papastephanou, 2002: 71). It promotes self-understanding and knowledge: critical thinking that engages with ideology and 'an emancipatory analytic unmasking of illusions about the self' (Papastephanou, 2002: 71) and is not only about problem-solving and strategic thinking. 'Narrative imagination' through engaging with each other's stories develop compassion and acceptance. According to Papastephanou (2002), identifying with the other is easier when presented in the narrative form as people identify with each other on an emotional level (Papastephanou, 2002: 71).

Papastephanou (2002: 69) argues that through education, cosmopolitanism as a vision for a caring, compassionate, democratic society based on equality should be taught to young people to enable the vision to become a reality. Although the vision is future-orientated, the descriptions should deal with the present, current challenges and reflect everyday experiences engaging with historical contexts and past experiences (Papastephanou, 2002:69).

In terms of educational cosmopolitanism, Papastephanou (2017: 3) critiques the view of cosmopolitanism as only future-orientated in terms of 'a curriculum of refuge, hospitality, granting asylum and forgiveness' (Papastephanou, 2017: 3). She argues that this view of cosmopolitanism romanticizes encounters with others and theorises engagements with them. She advocates engaging with historical contexts and the past as part of the philosophy. As stated by Papastephanou (2017), deliberation can be considered as future orientated in terms of thinking and reflecting on choices or engaging in decision-making. In that case, it follows that to create a better future for all, cosmopolitanism must engage with the past to understand the other in the iterations. In creating a better future through engagement with the past, redress and social justice issues are crucial factors (Papastephanou, 2017: 3).

In her critique of Nussbaum's view of cosmopolitanism, Papastephanou (2002) states that Nussbaum proposes that cosmopolitan education is needed to overcome the rise in nationalism and the paradigms that prevent intercultural interactions. Understanding different cultures, acknowledging them, and reconciling cultures can be fostered and overcome by curricula and education becoming more other-orientated (Papastephanou, 2002: 71). Nussbaum's ideals encourage a curriculum orientated towards the other that consider teaching about other cultures as compulsory for the development and benefit of local culture and not a concession (Papastephanou, 2002: 71). Her view of the examined life as a dimension of critical thinking allows for a rethinking of the concept of critical thinking by exposing its political aspects which often is not acknowledged. This has implications for the way curricula are constructed and the cognitive demands of education. Learners must be educated to consider ethical responsibilities to world problems and engage with globalisation possibilities without self-interest (Papastephanou, 2002: 77). She defines globalisation as a phenomenon that is experienced daily and cosmopolitanism as a vision and a world standard to be upheld (Papastephanou, 2002: 75).

Papastephanou (2002:77) argues, in her critique of Nussbaum's work on cosmopolitanism, that history has a major role in cosmopolitan education. In Papastephanou's critique of Nussbaum (2002: 77), education for citizenship is essential for young people encountering new cultures in their lives, which they must tolerate and accommodate. Educating for citizenship, dealing with

cross-cultural understanding, by being open and interested in diversity, would better equip them to deal with the world.

Papastephanou (2002: 80) argues that cross-cultural encounters with the other have a past, a historical context which influences the interaction. Historical events, for example, world wars, colonialism and apartheid in South Africa, are not only stories of the past if the debts of these events have not been settled, forgiveness not requested, and reconciliation not fostered – they are part of the present and future encounters. Moreover, if we are not to resort to violence, education must develop the enabling environment for justice. This reconciliation between the historical aspects and the interpersonal creates a balance between the head and the heart in terms of understanding (Papastephanou, 2002: 81). Papastephanou (2002:83) argues that cosmopolitan education theory requires forgiveness and restoration of the importance of teaching history. When historical debt is paid, unkept promises acknowledged, and remedial action decided upon, based on a mutual understanding and interpretation of history, forgiveness is essential.

Teaching about the past is a requirement for cosmopolitan education, considering that interpretations of the past are different and that others might be right (Papastephanou, 2002:83). Teaching about the past will encourage engaging with different texts and promote our thinking about our interpretation of historical events and their continued effects on society. Forgiveness is a crucial element of teaching history in cosmopolitan education to correct 'bigotry, an obsession with the other's guilt and excessive memory' and allows for reconciliation with the other. Forgiveness 'promises a better future' (Papastephanou, 2002: 84), while 'liberal approaches to cosmopolitanism' do not acknowledge the presence of history in our lives and the way it determines our future (Papastephanou, 2002: 85).

Todd (2009) argues that cosmopolitics, a term used to examine the political aspects of cosmopolitanism (Todd, 2009: 216), offers education a framework and language within which to address conflict. This framework allows the issues to be addressed without reframing and disguising it as harmony, consensus, and universalism. For us to live together better, she argues, different worldviews must be considered seriously, and 'dissonant voices' heard and engaged with, to address the difficulties of living together. This is a move away from the current trend of cosmopolitanism in education based on the foundations of universal human rights and the

promotion of intercultural understanding (Todd, 2009: 215). We must reimagine a 'future-orientated commitment to educating for living in a dissonant world – a world that is both now and not yet, a world, we might say, without a theme song' (Todd, 2009: 227).

David Hansen (2011:3) states that cosmopolitan education allows for the development of an understanding of the other. He argues that different aspects intertwine during education, which is a learning and reflective process – learning and reflecting upon socialisation, the acquisition of subject knowledge and the world. He argues that education is not only about knowledge acquisition but also about acquiring morals and principles. Education should prepare and equip learners to deal with a globalised world where everything is moving closer and closer together due to the ease with which people can travel, literally and figuratively, and the accessibility to information, countries, and goods. More importantly, education should prepare learners to develop an approach to the challenges facing them by engaging others constructively. This will transform their interaction into an educational one which will allow them to live humanely in their environments. Here 'they can learn to move closer and closer apart' (Hansen, 2011:4). This means that they learn and understand themselves and their own cultures while respecting and understanding diversity and the other, even though this understanding might be incomplete. Simultaneously, 'they can learn to move further and further together in the very process of shaping humane and fulfilling interaction' (Hansen, 2011: 4-5). This process cradles teaching and education and places it in a cosmopolitan orientation or as Hansen (2011:5) states allow for considering parts of the whole (themselves and others) not previously visible. Education with a cosmopolitan orientation needs to be explored as people from all walks of life encounter one another daily and are constantly challenged to reflect on the known and to comprehend and embrace the new. In these instances, cosmopolitanism can be viewed 'as an educational orientation in the world' (Hansen, 2011:6).

This section examined the relationship between education and cosmopolitanism and how education can develop cosmopolitanism. I will now discuss some aspects of cosmopolitan education.

4.4 Cosmopolitan education

4.4.1 Pillars of cosmopolitan education

From my research on cosmopolitanism and education, I have highlighted some of the recurring ideas and concepts that underpin cosmopolitan education.

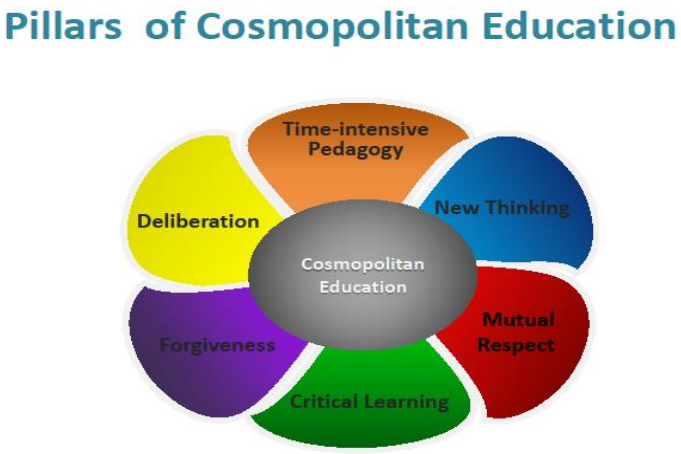

Figure 4.1: A schematic representation of the foundational pillars of cosmopolitan education. The sketch illustrates the interconnectedness of the concept and its core purpose.

First, a cosmopolitan approach to education is slow and time intensive. It is not a competitive activity that could possibly lead to destructive results. Second, it is not 'a means to an end' (Hansen, 2011:12). According to Hansen (2011: 113), this means that we learn 'to inhabit the world' becoming 'conscious of the stream of human meaning-making across time and space' (Hansen, 2011: 113). A pre-determined outcome negates the essence of education, a process of unknowing. Education means that we are present and conscious of the space and place in time and envisages that we engage with the new rather than trying to redo the known encouraging and eliciting new thinking about subjects, content matter, ideologies and thinking (Hansen, 2011:12). Third, we must encourage 'respect for reality and truth, patiently yet earnestly cultivated' (Hansen, 2011:14). Moral cosmopolitanism is an important aspect of education and embodies the combination of morals and ethics in developing the self and the relation with humanity (Hansen, 2011: 90).

Fourth, 'critical learning' as argued by Rizvi (2009) is crucial to enable learners to understand and relate to global interconnectivity and its political meaning (Rizvi, 2009, 264). Critical learning entails developing cognitive skills that allow for the evaluation of our development of knowledge about others and its influence on our interactions. It involves both the intellect and ethical requirements of cross-cultural learning. This means that to be able to understand others, self-understanding is crucial. It highlights the understanding of others both from our understanding as well as theirs and acknowledging that both understandings are socially constructed and cannot be divorced from history (Rizvi, 2009: 266).

Fifth**,** forgiveness is a crucial aspect of cosmopolitan education. The inclusion of history in education allows for engagement with each other's stories and to challenge and correct prejudice and racism. Reconciliation allows for past debts to be paid, pain to be acknowledged, remedial action to be taken and forgiveness to be requested (Papastephanou, 2002: 84).

Sixth, deliberation is a core feature of cosmopolitan education as learners not only deliberate about their commonalities and differences but also about achieving justice. Through the development of cosmopolitan citizens, social justice issues can be challenged and addressed (Waghid, 2014(b): 341).

Based on my research, I would argue that these factors are the principles and virtues that should underpin any education policy inclusive of cosmopolitan education. I will now continue the discussion on concepts that underpin cosmopolitan education using the minimalist-maximalist view.

4.4.2 Minimalist–maximalist views of cosmopolitan education

In my continued argument for education policy that incorporates a cosmopolitan philosophy, I would like to extend the minimalist–maximalist approach as elucidated by McLaughlin (in Waghid, 2014(b): 329) regarding cosmopolitan education. He argues that 'critical rationality and justice for all' are virtues that underpin the concept of citizenship education. He uses the interpretation of 'thick and thin understandings' to create an understanding of citizenship education that is community orientated (Waghid, 2014(b): 329). In the minimalist–maximalist interpretation, concepts of cosmopolitan education would have multiple meanings depending on the circumstances

(Waghid, 2014(b): 329). I would like to extend Waghid's (2014(b): 330) arguments concerning Islamic education, when exploring this concept, to cosmopolitan education. I would argue that if the philosophy of cosmopolitan education is thick or maximalist, social justice issues are addressed, creating possibilities for deliberation to overcome social justice challenges. This allows people to live in ways that are peaceful and just. If, on the other hand, the philosophy of cosmopolitan education is thin or minimalist, the possibility of deliberation and social justice issues being addressed would be reduced or non-existent.

A philosophy of cosmopolitan education can have concepts that make it maximalist or minimalist. What are they?

According to Waghid (2014(b): 330), Islamic education should be aimed at developing democratic citizenship. He elaborates on three points in his argument. First, in liberal democratic citizenship education, learners are taught the virtues of respecting others and tolerating diversity; to engage with their commonalities and differences; granted space to engage in deliberation, taught their 'rights to various speech acts', venture into new topics and request that the assumptions and misunderstanding be justified (Benhabib in Waghid, 2014(b): 330) and are taught about their rights to dignity, freedom of speech, liberty and safety. They are taught to take responsibility and be accountable for these rights and accept responsibility for others' rights (Waghid, 2014(b): 330).

Biesta (Biesta in Waghid, 2014(b): 333) states that education 'is a concern for the otherness of the other'. Outcomes-based education, with its predetermined outcomes in South Africa, makes this an impossibility as the possibilities for creativity and the unexpected is not created through the policy (Waghid, 2014(b): 333). The approach to education as 'a concern for the otherness of the other' resonates with the 'pedagogy of the unknowing', which implies responsiveness to the other and considers that the learners are not 'knowable and fixed' (Zembylas in Waghid, 2014(b): 333). Education aims to be responsive to learners. It focuses on acquiring knowledge and creating opportunities and possibilities to be responsive and offers hope of engaging and 'opening up' the other (Zembylas in Waghid, 2014(b): 333). In the 'opening up', people are engaging, willing to tell their stories, listen to others, construct meaning, and make their own interpretations. In this way, they can empathize, show compassion, respond to challenges, and try to alleviate the suffering of others (Waghid, 2014(b): 334).

Second, Waghid (2014(b)) states that education aims for people to share their commonalities and differences. Teachers must listen to their learners, deliberate with them, justifying and developing reasons for actions, beliefs, statements, and assumptions. This allows for the development of capacities to engage deliberatively, evaluating others' reasoning and reasons by listening through standing back and changing one's perspective based on rational reasoning, allowing criticism, and responding thoughtfully (Waghid, 2014(b): 334).

Third, education aims to ensure that we perform our moral obligations to others in a just manner by ensuring that people address social justice issues. A Kantian notion (1963) of hospitality is encouraged, which means that other people are part of the conversation, and their vulnerabilities are acknowledged and addressed with empathy and compassion. This allows for relationship-building through education.

As stated by Waghid (2014(b)) 'education should always be connected to people engaging one another's commonalities and differences, and to the moral concern that justice for all people ought to shape our relations' (Waghid, 2014(b): 335).

I will now examine school leadership to develop an argument for a form of school leadership that could make cosmopolitan education possible and is defensible?

4.5 Cosmopolitanism and school leadership

The recurring question remains: What does it mean to be a school leader in a globalised world? Are school leaders the servants of the state and nation in which they live? Are they paid bureaucrats and functionaries of the state, and do they only implement national government policy without questioning? Do they represent educational ideals of the world rather than maintain national values? Do they act and lead in the best interest of the learners or of the state? What happens if there are tensions between the two? Is their role to help young people develop an understanding of the self, others, the world they live in, and to live peacefully and better with others?

Hansen (2011:3) questions '[w]hat [it] would … mean to be a teacher who would grasp and can convey the value of being open reflectively to new ideas, purposes and people, while also being loyal reflectively to particular beliefs, traditions and practices? Such a teacher would be on the road to balancing, if uneasily, the values embedded in the local institution that has hired him or her with

those of a wider human horizon'. I would argue that the question can be extended to school leadership and their role in creating an enabling environment for teaching and learning.

4.5.1 Current education policy on leadership in South Africa

In post–apartheid South Africa, as part of the democratisation of education, school leadership was transformed to include the principal, school management teams and governing bodies (Republic of South Africa, 1996). Schools' functioning was decentralized with greater autonomy to appoint teachers and develop policies. School leadership has the autonomy to determine which learners are admitted to schools. This is legitimized via the admission, language, and appointment of teachers' policies. Though these policies are part of a strong national democratisation agenda, in some schools they have been applied as mechanisms of exclusion when they ought to have served the purpose for redress and equity (Sayed & Soudien, 2005).

Currently in South Africa, school leadership is conceived in a technical and instrumental manner, where leaders are a means to achieve predetermined goals as set by the education department. This seems to be out of step with the new global discourses on school leadership, which is moving away from the leadership as a controlling mechanism over the goals of public schools and education (Biesta & Mirón, 2002). Ethical and transformational leadership should open spaces to engage with the issues of redress, equity, inclusion, difference, and diversity in a purposeful manner (Biesta & Mirón, 2002: 101). I would support Davids and Waghid (2017(c):1) argument that in South Africa currently, too few spaces and opportunities are created to discuss a different way of thinking and doing. A defensible form of school leadership eludes the public, social inequities are prevalent, and the question remains: What does it mean to be a school leader in the current context of global inequities?

As argued in chapter two, school-based leadership in South Africa, have highlighted the inequalities in education and has had the unforeseen outcome of increasing the gap between priviledged and disadvantaged schools (Waghid & Davids, 2014). Theoretically, school leadership, with democratic engagement as a core feature, should enhance deliberative democracy.

The National Norms and Standards for School Funding policy (NNSSF), (Republic of South Africa, 1998), introduced to categorise schools into quintiles based on wealth and part of redress, resulted

in schools serving learners from poor communities, but being categorised in quintile five, facing financial crises. The quintile system assumed that learners would attend schools in the areas in which they reside. Parents, in their search for quality education, chose to admit learners to schools that were not necessarily historically disadvantaged, outside of the areas in which they live (Davids & Waghid, 2017(c): 105-106). The changes in the NNSSP policy have developed tensions between policy and practices, creating a misalignment between the expectations of the state and the implementation thereof, at school level, further pressurising school leadership (Mestry & Ndhlovu, 2014).

Well-resourced schools have become more diverse in terms of learner population and parents have enrolled learners based on the perspective that some schools are more effective than others (Msila, 2009). Regardless of learner migration, primarily, township schools continue to serve coloured, black, and Indian learners and former advantaged schools serve a mix of black learners and a majority of white learners. Given the changing demographics, changes in teacher populations at the school have been minimal. School governing bodies continue to appoint primarily white teachers to white schools, coloured teachers in coloured schools, black teachers in black schools and Indian teachers in Indian schools (Davids &Waghid, 2015 in Davids & Waghid, 2017(c): 107).

The South African Standard for School Principalship acts as an enabling instrument for school leadership to function according to the spirit of SASA and ensure well-functioning schools. School leadership including principals working with school management teams (SMTs), school governing bodies (SGBs), representative councils of learners (RCLs) and wider communities must effectively manage, support, and promote quality teaching and learning (Republic of South Africa, 2016: 3). The standard states that effective leadership and management are critical to achieving education's transformational goals (Republic of South Africa, 2016:3). The document states that the purpose of transformation is to enact sustainable school improvement and a change in the culture and practice of the school (Republic of South Africa, 2016: 3). As argued in chapter two, the standard does not address a philosophy and framework in which to ground the policy other than referencing the country's constitution; neither does it explicitly include the principles of inclusion, equity and redress as part of the vision of furthering the democracy of the country.

Thus, the question remains: What could a defensible form of school leadership look like in terms of education policy? I shall now examine whether a cosmopolitan philosophy and cosmopolitan-orientated education will cultivate a defensible form of school leadership by using the minimalist–maximalist approach.

4.5.2 The minimalist–maximalist approach for a defensible form of school leadership

I would argue that Waghid's (2014(b): 338) argument should be extended to school leadership, stating that the minimalist view of school leadership or thin school leadership does not align with a cosmopolitan philosophy. If school leadership is thin or minimalist 'then the possibility of deliberative engagement and justice for all peoples would be undermined' (Waghid, 2014(b): 330). Firstly, I would argue that an overemphasis of an instrumental and technical approach to leading and managing; being task-driven and leadership as control will not cultivate a cosmopolitan approach. Emphasis on tasks, not connecting with and engaging with each other, not allowing for deliberations on commonalities and differences to develop an understanding of people and their relations, would be denying deliberative action.

Secondly, an authoritarian approach by school leaders encourage and demand an uncritical acceptance of views and decisions. Other voices, both learners and teachers, are not heard and considered equally important, if lip service is paid to deliberation, which will not lead to the advancement of education and the institutions of learning. As eloquently argued by Hansen (2011), education is not only about acquiring knowledge but also about acquiring morals, principles, and a sense of responsibility to humanity (Hansen, 2011: 3).

What are the concepts that make school leadership maximalist or minimalist?

To extend Waghid's (2014(b):338) argument on Islamic education further, a maximalist account of school leadership would develop the pillars that connect education to cosmopolitanism. School leadership must seek to recognise and acknowledge the otherness of the other, engaging with commonalities and differences. They must aspire to uphold and demand justice for all people. Deliberation around processes, protocols, systems, and relationships should bring people closer and is commensurate with the vision of cosmopolitanism. Leadership that fosters compassion towards the vulnerable other, irrespective of their origins, encourages 'respect for reality and truth**,** patiently

yet earnestly cultivated' (Hansen, 2011:14); defends the challenges of redress for past injustices (Papastephanou, 2002: 84); allows deliberation on political dimensions of globalisation and critical learning (Rizvi, 2009: 264) without losing sight of cognitive and knowledge acquisition, must be defensible.

Risk-taking is a crucial aspect of school leadership. Taking risks as cosmopolitan leaders means that others' rights are not only recognised and respected but that leaders take responsibility for other's rights (Callan in Waghid, 2014(b): 339). Being a responsible cosmopolitan leader will foster in teachers and learners the qualities and skills necessary to build a better society. Unless educational institutions have leaders with a cosmopolitan philosophy who actively encourage cosmopolitan education and develop their institutions to be refuges of cosmopolitanism, school leadership would not be able to engage with the current challenges facing the learners, communities and humanity (Waghid, 2014(b): 339).

Hansen (2011: 118) argues that teacher educators can assist and influence aspiring teachers to develop and teach within a cosmopolitan paradigm awakening the realisations that it takes skill, practice, and experience to merge vision and practice within the teaching environment. To extend the argument to school leaders would imply that leaders need to create the space for teachers to develop these skills further, act as cosmopolitan mentors, and role model a cosmopolitan paradigm in the way they lead and manage.

Hansen (2011: 124) advises teachers that viewing the world and teaching through 'a cosmopolitan prism' means one has to be careful of 'top-down' instructions and not deny learners' present-day experiences. A delicate balance must be created between the two to ensure that a well- balanced education is imparted. He states that 'the teacher and the cosmopolitan reformer, each in his or her own way, must be the most open and the most loyal of all' (Hansen, 2011: 124). To extend this argument to school leaders, I would argue that they must provide the spaces and the enabling environment for teachers to be able to be open to deliberation and loyal to the ideal of cosmopolitan education. They must create a balance between top-down instructional mode and engaging staff and learners on the challenges and issues of the present day; giving teachers the freedom to incorporate them into their pedagogies. School leaders should not withhold experiences and knowledge that could benefit staff and learners to develop a cosmopolitan framework (Hansen,

2011: 124). I would argue that school leadership who does not aspire to a cosmopolitan philosophy has the potential of endangering the aims of education through the development of discontent, demotivation, conflict, intolerance, and disrespect. This would endanger learners' academic achievement (Waghid, 2014(b): 339) and further contribute to the present crisis in education and society.

In this section, I have presented arguments for a cosmopolitan philosophy and approach to school leadership, examining concepts that could support the argument. I will now examine the role of deliberation in school leadership and its inclusion in education policy.

4.5.3 Role of deliberation in school leadership

Waghid (2014(b): 330) argues that deliberation, an important feature of democratic citizenship education, is integral to the philosophy of cosmopolitan education. Listening to the other is an important part of cosmopolitan education pedagogy. The ideas and ideology of leadership must be rigorously discussed, debated, and critically evaluated as part of the democratic deliberative engagement. When leadership does not drive the social justice agenda and demand justice for all, it is not commensurate with cosmopolitanism which demands a moral obligation to all people. This type of leadership would be indefensible in terms of cosmopolitan philosophy and education.

Deliberation exists when respect for the other is visible through the engagement. Leaders must respect people as individuals, allowing for opportunities to make and reflect on decisions. Leaders act, provided their actions are not disrespectful, identify with others as individuals, critique when required and honour the values and culture of others (Hill in Waghid, 2014(b): 338). Seyla Benhabib (2011) argues that democratic iterations allow citizens to develop an ownership of their rights. I argue for the concept to be extended to education. It is the role of the school leadership to lead processes of engagement and the development of opinions at school level. Democratic iterations allow for school leaders to legitimise their action and processes politically. Iterations are a continuous dialogue, which challenge assumptions of wholeness and unity of cultures, creating possibilities of engaging from others' viewpoints. The goal is not agreement but the enlargement of perspectives, the consequences of such dialogue are to educate for a range of acceptable variations in the interpretations and contextualization of human rights.

Hansen (2011:98) argues that education needs to teach learners how to respond to others' viewpoints. This is an art: it requires listening, reflecting, thinking, and 'articulating' a response. Conversing and engaging with the other means dialogue. This allows learners to experience both their traditions and cultures and that of others educationally rather than only through socialisation. Learners should question, wonder about issues, compare, and relate their experiences with and to others, and not only from older members of their cultures. School leaders are responsible for ensuring that the spaces for dialogue and deliberation are included in their institutions.

Deliberative communication can offer unique possibilities in multicultural schools as a framework for encounters between different cultures. This has an important role in developing the democratic value base of schooling, which is about the right to have different views. Mutual trust can be created and sustained through schools to the extent that they establish the conditions for engagement in deliberative communication. It can also be created through a sense of responsibility for the concrete other (Englund, 2011).

The mediation between the school's constitutional responsibilities, its institutional responsibilities and the commitment to human rights and justice is school leadership's challenge. Englund (2011) argues for deliberative democracy as part of a school leadership model. Leaders are committed to ongoing information sharing, and the open and pluralistic principles create an environment for deliberation focused on improving school practices.

Deliberative democracy through deliberation allows for school leaders to be open to engagement, be inclusive of stakeholders, and explore new ways of doing in a bureaucratic 'top-down' education system. It allows school leaders to view leadership as a moral and interactive act where diversity, inclusivity and democracy are paramount. This way of doing enhances the possibility of prioritising the needs of the learners within a constitutional mandate. In the paradigm, the credibility of school leadership could improve (Biesta & Mirón, 2002: 104).

4.6 Conclusion

In the chapter, I have examined the role of education policy in developing a defensible form of school leadership and searched for a form of school leadership that can be defended. My research has led me to literature on cosmopolitan education and its implications for school leadership. I have argued that a cosmopolitan philosophy through cosmopolitan education must be incorporated in education policy as 'acting as a cosmopolitan is to act as an educated person' (Waghid, 2014(b): 332).

I argue for an Arendtian perspective of education as opening and not preserving, opening to new beginnings not previously thought of, and fulfilling potentialities and possibilities not determined by economic forces. I explore the validity of cosmopolitan education and its necessity to enhance democratic citizenship with the cosmopolitan norm of human equality (Benhabib, 2011). Education should allow for the opening of spaces, and opportunities for both learners and teachers to deliberate about the society they inhabit or would like to inhabit. Despite changes in policies to enhance democracy in South African education, some of which have brought about change (Vandeyar & Swart, 2016; Spaull, 2019: 2; Sayed & Soudien, 2005), the current system is struggling to align to cosmopolitan education with its vision of building a caring and just society. In South African schooling, the policies of admission and language, high school fees, the code of conduct, teachers' employment, teacher training, the linear technological approach to school leadership, predetermined goals and targets, literacy and numeracy levels, and governance policies indicate a neoliberal agenda. The exclusionary bias is disconnected from cosmopolitan education, with an ideal norm of creating possibilities of opening spaces for deliberation and critical analysis towards attaining moral justice (Benhabib, 2011; Papastephanou, 2012).

Chapter five considers a cosmopolitan orientated curriculum, examines the inclusion of the current curriculum and argues for a pedagogy of deliberation, the inclusion of forgiveness as a concept and the development of a cosmopolitan orientation, to overcome inequalities in South African schools, advancing the development of the democratic citizenry.

CHAPTER 5: EXPLORING COSMOPOLITANISM, CURRICULUM, AND SCHOOL LEADERSHIP

5.1 Introduction

The previous chapter dealt with education policy and the notion of cosmopolitan orientated education. I use the term 'notion' as a conception of a cosmopolitan orientated education. I argued for education policies inclusive of the concept of cosmopolitan education, as part of its philosophical framework and delivery in schools. This chapter discusses a curriculum with a cosmopolitan orientation, the current South African curriculum and its inclusion or exclusion of a cosmopolitan orientation, and school leadership implications in curriculum delivery.

Hansen describes an orientation as 'denot[ing] a fusion of emotional and rational responsiveness to experience' (Hansen, 2011: 99). A maximalist view of orientation is active, dynamic, alert, responsive, and requires an openness to develop emotions, justifications, and intuition through interaction with the world. It enhances the development of attitudes and beliefs concerning educational experiences, through the curriculum and its practices.

If cosmopolitan education is the development of the self in relation to others, in terms of understanding each other's commonalities and differences, addressing social injustices, and developing critical learning, what would a curriculum with a cosmopolitan orientation look like?

Many researchers, practitioners and philosophers argue that cosmopolitanism and education are integrally connected. They argue that both are underpinned by a moral responsibility to humanity and framed by a standard of acceptable human behaviour towards each other (Waghid, 2014(b): 335; Rizvi, 2008: 102; Rizvi, 2009: 253; Papastephanou, 2002: 69; Hansen, 2011: 1). Hansen (2011) explains aspects of educational cosmopolitanism as a perspective on the curriculum and its delivery. As cosmopolitan inheritance, curriculum elucidates the search for meaning in the formation of subject content; includes socialisation as a possibility; enhances and fosters a cosmopolitan orientation that requires respect for oneself, others, and the world. This challenge allows people to engage with each other, others, and their traditions, customs, and inheritances, examining their own traditions and inheritances to develop new insights. The orientation calls on

people to be open to new ideas and values 'and consider[s] them as responses to the world' and 'addresses to them from the world' (Hansen, 2011: 112). 'This orientation can accompany, in a reflective spirit, students' growth in knowledge, information and skills' and can be incorporated in all subjects and grades (Hansen, 2011: 112). Curriculum as inheritance espouses the idea of cosmopolitanism, as an open philosophy of life, reflecting the search for meaning in a thoughtful manner.

Papastephanou (2002: 69) argues that through education, cosmopolitanism as a vision for a democratic society should be taught to young people. Although this vision is future-orientated, the descriptions should deal with the present, the current challenges and be reflective of everyday experiences, considering historical context and past experiences. She states that a 'true cosmopolitan' is developed by developing the self. A true cosmopolitan is not one that only participates in an external journey but travels inward, deep into the self, crossing internal borders. This cosmopolitan is developed from an early age, develops attitudes, norms, values, and reasoning through socialisation and education. It is part of the self wherever she travels and determines the treatment of otherness and the other. A reflective cosmopolitan will reflect on the effect of their attitudes, values, and ethics on the other, and whether these should be reconsidered. She argues that this concept of cosmopolitanism demands an 'an education that enables such eccentricity' (Papastephanou, 2012: 3).

In Seyla Benhabib's view of cosmopolitanism, human beings show their belonging to the world 'through engaging with democratic iteration', reflecting on their behaviour, paradigms, and engaging with others by defending their arguments 'on the basis of talking back' (Benhabib, 2006: 48). This public talking back reinforces their right to universal hospitality. I argue that the concept must be part of the school system's curriculum; stakeholders have the right to engage and interact with education policies and legislation, develop and articulate their opinions to influence democratic processes, and make these processes their own. Deliberative democracy is an integral principle of a cosmopolitan-orientated curriculum, as the aim of democratic iterations is justice (Benhabib, 2011).

What implications does the above have for curriculum, its structure, pedagogy, and methodologies to enable the development of a cosmopolitan within a collective, to question the acceptance and

treatment of the other, in all spheres of engagement? How would this orientation be incorporated in all subjects, as eloquently argued by Hansen (2011)? How could democratic iterations be part of everyday experiences of teachers and learners? What would a curriculum look like that implements an educational policy with a cosmopolitan orientation, and what implications does this have for the role of the school leadership?

The word curriculum originates as a Latin word 'currere', meaning 'the course of a race'. Curriculum is a course of study, enabling learners to achieve their goals on completing the course. It can be an aggregate of different courses or subjects; learners complete over the course of their studies. The study focuses on the concept of curriculum as an aggregate of courses a learner will complete, from grade R to 12. The curriculum components are the goals; the content matter; learning experiences; teaching methodologies and pedagogy; evaluation, assessment processes and values, which allow for planning of the educational process over a period.

Biesta (2012: 815) states that a curriculum 'represents a particular selection of all that can possibly be learned, and more specifically, an intended and powerful selection**.**' For a society to achieve its educational goals, the implemented curriculum must be responsive to the needs, be relevant, functional, reflect the society's goals and values. As the needs of the society changes, the curriculum must change. An effective curriculum meets the challenges of the time and allows education, to respond effectively.

Maxine Greene (1995: 104) argues for a curriculum inclusive of disciplines, subjects, and the ontological aspects of knowledge, with the possibility of rational interpretations, for those with the passion for searching for them. The curriculum should allow learners to develop a consciousness of their own development, engagement, and collaboration with others.

Hansen (2011) states that curriculum is not just about knowledge, facts, laws, and theories; it elucidates humanity's understanding of their world and their need to create a home. Curriculum 'addresses' teachers and learners, asking them to engage and respond to prior meaning-making, and understanding embedded in the curriculum, while developing their own meanings and understandings. This is the 'inheritance' embedded in the curriculum and imparted to everyone. In this way, the cosmopolitan orientation visible through the curriculum allows learners to

figuratively, move closer and closer, as they engage with each other, and learn to understand each other's viewpoints, but through the process also move apart as they develop their own understanding and meaning (Hansen, 2011: 91).

Biesta (2012) argued that selecting the principles and content of the curriculum and whom it serves are powerful questions that continuously need to be debated. In this chapter, I present an argument for a curriculum: a course or path, that serves the common good of humanity and is responsive to the challenges of our times; a curriculum with a cosmopolitan orientation. I argue in section 5.2 for the notion of a cosmopolitan orientated curriculum, in terms of building a cosmopolitan orientation, the inclusion of the concept of forgiveness, and a pedagogy with deliberation as a principle. Section 5.3 discusses the South African curriculum and its alignment with the concept of a cosmopolitan orientation.

5.2 Curriculum and cosmopolitanism

What would a curriculum with a cosmopolitan orientation look like? I argue for a conceptual model of a cosmopolitan curriculum to include the following: building a cosmopolitan orientation; forgiveness, and a pedagogy that includes deliberative iterations. This should include courses on cultural studies; history incorporating narrative imagination; critical, creative thinking and learning; languages; art and cultural literacy.

The six recurring ideas and concepts, discussed in Chapter Four, for the development of cosmopolitan education are embedded in building a cosmopolitan orientation, its pedagogy and forgiveness. Based on my research, I contend that these ideas underpin any education policy inclusive of cosmopolitanism and should be embedded in the curriculum. A summary of the six ideas is: firstly, the pedagogy requires time. Secondly, fixed outcomes are misaligned with the vision of cosmopolitan education as a process of unknowing and the development of new thinking. Thirdly, it encourages mutual respect for the truth, a worthy and patience process (Hansen, 2011:14). Fourthly, as Rizvi (2009) argued, critical learning is essential for learners to develop a consciousness of global interconnectedness and its political dynamic. Critical learning accentuates the social construct, historical context, and the understanding of the relationship of the self and the other (Rizvi, 2009: 266).

Fifthly**,** forgiveness is a central dimension of cosmopolitan education. Forgiveness and historical narratives allow for deliberation, correction of prejudice and the possibility of reconciliation (Papastephanou, 2002: 84). Lastly, deliberation engage learners and through iterations including greeting, narrative and rhetoric, they share their common experiences and differences. Stated differently, the development of cosmopolitan citizens, permit social justice issues to be questioned (Waghid, 2014(b): 341).

5.2.1 Building a cosmopolitan orientation through the curriculum

In this section, I will discuss different views to argue for the inclusion of building a cosmopolitan orientation in the curriculum. I include Hansen (2011) as he argues for a cosmopolitan orientation within the current curriculum. He argues for curriculum as an inheritance that includes cultural literacy as part of socialisation. Hansen (2011:4) contends that through curriculum delivery, teachers can help learners manage the tensions of a world that have become increasingly accessible through travel and digital technology. Teachers can encourage them to think and learn from each other through their interactions and communications. This does not mean a rejection of their cultural uniqueness but allows learning to perceive differences more clearly. Hansen (2011:12) argues that education, by its very nature, forces learners to engage with the new rather than trying to enact the known. Subject matter must be approached as possibilities for new thinking and engagements and not rehashing previous thoughts and understandings. Curriculum delivery must involve surprise and discovery; it entails loss and gain and does not promote losing one's traditions or sense of community, which is firmly embedded in memory. For Hansen (2011: 91), a cosmopolitan-orientated education does not require a radical change in the structure of the curriculum, or subjects taught in schools. It does require a revision of methodologies and pedagogy. A cosmopolitan curriculum programme needs to be developed that would include the current subjects, with each of them being equally important. This might imply different emphasis in the curriculum and the inclusion of new elements. He argues for a cosmopolitan-orientated curriculum emphasising a cosmopolitan-orientated pedagogy within the current subjects (Hansen, 2011).

A cosmopolitan orientation allows the teacher to interrogate the curriculum and discover ways in which content allows for the search for meaning. Hansen (2011) uses the term 'quest for human meaning' to elucidate curriculum as a reflection, a response to the needs of the individual and

society, a clear expression of making sense, understanding, becoming comfortable, and at ease. In the search, participation is critical. It implies being open to being transformed through observations and learning (Hansen, 2011: 92). The curriculum consists of 'a world inheritance of meaning-making bequeathed to all human beings' (Hansen, 2011: 92). Seen through the cosmopolitan prism, which can highlight the inherent and invisible, the curriculum is not only about socialisation, acquiring knowledge, career preparation, and becoming economically active, it also emphasises the development of cognitive and academic abilities, and has far-reaching social influence.

'Curriculum as world and cosmopolitan inheritance' informs learners of their own, and other cultures, and teaches them to strive for tolerance (Hansen, 2011: 92). Hansen argues that a cosmopolitan orientation differs from a pluralistic approach, as it emphasises the process of becoming of the learner who 'may be in the process of becoming through a reflective reception of the new fused with a reflective handling of the known' (Hansen, 2011: 92). The pluralistic approach can be considered the start of the educational journey, as it teaches learners to know, respect and be tolerant of other cultures. Cosmopolitan education is broader, as cosmopolitanism is not a solution to a predetermined problem and is an 'invitation' to a 'yet to be determined experience'. He argues that the difference between pluralism and cosmopolitanism is the curriculum's perspective, not the content, as it determines how teachers and learners engage with the content.

Curriculum as inheritance is dynamic, purposeful, and an everchanging negotiation between the learner, and the context of the subject content. Curriculum as inheritance talks to teachers and learners and differs from the curriculum as 'cultural literacy'. Cultural literacy emerged in the United States of America in the 1980s as a response to multiculturalism. Curriculum as cultural literacy developed common and shared knowledge of the nation's important events, and institutions, including political institutions. It counteracted the fear of multiculturalism eroding the knowledge of culture and developing a unified nation. Cultural literacy, on the one hand, plays an important role in the socialisation process of education. On the other hand, cultural literacy becomes part of discussions of the concept, and philosophy of instruction; should a learner first be presented with knowledge, or first with problems, questions, and processes from which knowledge of a concept could develop. Hansen argues for cultural literacy to be incorporated in the curriculum, but it should not be the dominant theory in education (Hansen, 2011: 95). Learners must engage with

knowledge of other cultures to understand the world in which they live. This would enhance the cosmopolitan orientation of education (Hansen, 2011: 95; Rizvi, 2008: 114)

Curriculum as inheritance implies critical engagement with events, and ideas from the past, yet the inclusion of events is not prescriptive. Stakeholders, including teachers and learners, should be able to add to the curriculum offering. Although the school or government would determine the core curriculum, teachers, and learners, through their experiences, should be able to expand the curriculum in a rich and rewarding way. This would lead to a continuous process of evaluation and addition of important texts. These texts could be developed as a workbook for learners, worthy of their engagements, and promoting a less institutionalised curriculum delivery (Hansen, 2011: 98).

Curriculum as inheritance advocates the study of knowledge of subjects and cultures, and not the acquisition thereof. The development of understanding is crucial and involves a change in the individual. It involves questioning, criticizing, enquiring, creative thinking, and imagination, being open to an address from the world which differs from the concept of seeing oneself as an empty vessel to be filled. These points echo the earlier claim that a cosmopolitan-orientated education is a transformative process; it changes one and is not merely about acquiring or quantifying education. Suitable topics must be selected in which subject matter allow for a depth of discussions and debates. It should 'call upon teachers and students to rise aesthetically and intellectually to meet their address.' (Hansen, 2011: 98). This emphasises the aspect of the curriculum as being receptive and responsive rather than prescriptive. In this fashion, the curriculum responds to the world's needs and is not a definitive statement about the world. The curriculum must allow time for dialogue; create opportunities for learners to raise questions, make observations, respond creatively, and wonder about the world. Their experiences of local and broader customs, events, and challenges should inform learning, which should be reliant on their perspective of socialisation. The responses to the curriculum, particularly to human experiences, should be encouraged, and their reactions valued, as much as those of the adults. The responses should be the start of realisations and perceptions that the teacher and curriculum guide in its development.

Hansen (2011: 114) argues for a cosmopolitan-orientated curriculum that incorporates studies of local traditions, customs, and inheritances. It must incorporate over a period of years, the study of other civilisations including its art, history, context, music, politics, educational systems,

economics, politics, religious institutions, customs, and traditions, throughout its history. Learners must be encouraged to engage with the philosophy of other cultures, and its search for meaning. He suggests that curriculum developers select topics that deal with cosmopolitan contexts (Hansen, 2011). In South Africa, for example, the study of the Minstrel Festival in Cape Town, on the second of January can be incorporated into the curriculum. The festival, originated in the Dutch Colony at the Cape, in the early 1800s, and was celebrated by the slaves on their day off, granted by their slave masters. On this day, they congregated with family and friends to express their freedom, through sharing their experiences and cultures in street processions, singing, dancing and food. The day is currently celebrated by the descendants of the slaves, mostly from disadvantaged backgrounds, as one of joy, remembrance, and community where everyone, when dressed in the colorful clothes of the festival, is treated as equal. The inclusion of cosmopolitan contexts would develop learners' understanding of their own and different cultures and an appreciation for others' challenges and struggles.

He states that some of the ideas of curriculum inheritance are idealistic but notes that ideals provide hope and direction, which would require patience, and diplomacy, to implement. He argues that the 'formal programmes' suggested can 'complement the organic approach' (Hansen, 2011: 116). This relationship is ever-present in educational practice, the implicit and explicit, the formal and informal. Often, the teacher's daily work has more impact on the learner than the curriculum content (Dewey, 1997, in Hansen, 2011: 116). Cosmopolitan orientated education is not dependent on hierarchical instructions to be taught in the classroom. In most schools, teachers have the freedom to choose the pedagogy of teaching and additional content to the formal curriculum. Teaching and learning experiences can be cosmopolitan orientated without it being explicitly stated.

With a cosmopolitan orientation, subject matter, methodologies, and frameworks as elucidated in the curriculum guide the conversations and engagements in education. Uncertainty is always present when interacting with a cosmopolitan orientated curriculum, as the outcome of the process is not predetermined, and is a process of potentiality. Understanding the education process, the willingness to enter, and continuing the learning adventure will support teachers and leaders. As stated earlier, the subject content becomes handbooks, sacred text, for learners in their journey of discovery. Education is not about filling up empty vessels, and the acquisition of knowledge, it

pushes learners forward as individuals in their social interactions with the world (Hansen, 2011: 123).

To summarise this view of curriculum, it:

- develops an understanding of the globalised world;
- develops of understanding of cultures including their own;
- engages with the new thinking;
- emphasises the perspective, pedagogy, and methodology;
- is a process of becoming;
- involves all subjects and grades in the current curriculum;
- is receptive, responsive, and not prescriptive;
- is dynamic, purposeful, and ever-changing;
- is inclusive of socialisation and cultural literacy;
- allows for input of stakeholders including teachers and learners;
- includes studies of events and achievements of the past;
- includes handbooks as sacred texts;
- involves understanding, questioning, critique, debate, discussion;
- allows space for dialogue, engagement, and participation;
- involves the study of local traditions, customs, and inheritances; and
- encourages learners to ask critical questions.

What implications does the development of a cosmopolitan, involving the development of a self who questions the other's acceptance and treatment, in all spheres of engagement, have for curriculum, its structure and methodologies? For this, I turn to the literature of Papastephanou.

Papastephanou (2002: 69) argues that cosmopolitanism is a vision and ideal for peace and reconciliation, freeing cultures from constraints and barriers. By its very nature and definition, it encourages encounters and engagements across and within cultures. These engagements challenge existing behaviour and thinking norms, deconstruct identities, reconstruct understandings, and interpretations of self and others. Through encounters, power dynamics are understood and re-evaluated. These types of encounters are part of daily school life. She argues that through an

education and curricula system orientated towards the other, learners' resistance to acknowledging and recognising cultures, and reconciliation with the other, and the self can be mediated. This resistance is further discussed in chapter six. Understanding, acknowledging, and reconciling cultures can be fostered, and overcome by curricula – education then becomes more other-orientated, inclusive of the study of the relationship between cultures.

Critical thinking allows for the development of ideological analysis, and an understanding of the self, questioning its own beliefs and narratives. According to Papastephanou (2002: 71), identifying with the other is easier when presented in a narrative form, as the affective domain operates unconsciously and breaks down resistance more effectively. It allows for considering one's narratives, and beliefs from the other's perspective through imagination. Narrative imagination develops empathy and tolerance which is difficult to inculcate through instructive methodology. Learners finds it more difficult to identify with others when mainly, the cognitive domain is engaged as with this methodology.

Nussbaum's (2002) ideals encourage a curriculum orientated towards the other, considering the inclusion of teaching about other cultures as mandatory. This benefits the development of local culture. Her view of the examined life as a dimension of critical thinking allows for rethinking the concept of critical thinking by exposing its political aspects, which are often not acknowledged (Papastephanou, 2002). This has implications for curricula construction, and the cognitive demands required. The inclusion of narrative imagination into the curriculum dictates diverse ways of teaching literature, determines the choice of novels, and text for teaching and learning. Narrative imagination develops empathy and a consciousness of the portrayal of the other. Texts and novels, including foreign literary materials, should be resources for the curriculum, dependent upon, its contribution to a cosmopolitan orientation, and the development of a cosmopolitan identity. Teaching learners about other cultures is aligned to a vision of learners viewing themselves as cosmopolitan. The selection of cultures to be taught does not imply that one culture is more significant than others.

Papastephanou (2002: 77) states that though Nussbaum (Nussbaum, 2002 in Papastephanou, 2002) argues for the education of learners to include an understanding of their ethical responsibility to world issues, and an impartial awareness of the potential of globalisation, she is vague in her

conceptualisation of globalisation. She does not examine the exploitation inherent in the current form of globalisation or the 'hierarchical structures of production'. She passionately argues that learners should be cognizant of ethical responsibility that is not always altruistic or charitable. In most cases, a debt is owed to that society, not from a notion of loyalty, and concern for others, but a moral sense of right and wrong, involving past and current actions (Papastephanou, 2002: 77). The interpretation of globalisation should be included in schools' curriculum to enable learners to develop a critical awareness of the current issues affecting their lives, for which they are morally and ethically accountable. This reinforces Papastephanou's (2002:77) argument for the inclusion of history in cosmopolitan education.

Papastephanou (2002) argues that cross-cultural encounters with the other occur in the present, but have a past, and a historical context that influences interaction. Through the curriculum and its delivery, education must develop the enabling environment for justice to prevail to prevent violence. Learners are studying and understanding connections in cross-cultural interactions, relations between them, how their stories are entangled with others, and will learn to correct their own concepts that developed, due to either a lack of knowledge of others' culture or cosmopolitan caring. This could assist in correcting historical aspects of connections, by understanding the pain of others, in the past and present. The reconciliation between historical aspects, and relations, create a balance between the head and the heart, in terms of understanding (Papastephanou, 2002: 81).

In this way, building a cosmopolitan orientation that allows for the development of the critical self in relation to the other, understanding the entanglement of our lives with others, and exposure to different historical interpretations can be enhanced.

To summarise this view of a cosmopolitan orientated curriculum, it:

- encourages engagements and encounters across and within cultures;
- is other-orientated;
- develops an enabling environment for justice;
- deconstruct identities and reconstruct understandings and interpretations of the self;
- fosters critical thinking as a function of ideological critique and a questioning of the self and its beliefs;

- includes narrative imagination;
- inculcates a view of globalisation including ideologies and practices of exploitation; and
- emphasises interpretative history.

5.2.2 Forgiveness as a concept of curriculum

In the previous section, I argue for building a cosmopolitan orientation through the curriculum by examining the thoughts of Hansen (2011) and Papastephanou (2002). In this section, I argue for the inclusion of forgiveness as part of the curriculum, to educate future citizens to recognise past injustices, acknowledge it, address social justice issues, act to move beyond the past, injustices and violence, and be vigilant to future injustices.

In South Africa, with its structural, economic, and social inequalities, forgiveness is particularly important as the wounds of apartheid are deep and have not healed. Dysfunctionality and violence are rife in public schooling. In poverty-stricken areas, learners are exposed to gangsterism and drugs which intrude into schools, a microcosm of society. Schools cannot be detached from, and show the vestiges of apartheid, a period of politicisation of schools in disadvantaged areas, as sites of protests, defiance, and violence. Lazarus, Khan, and Johnson (2012) report that in South African schools, acts of violence are at alarming levels. Learners most at risk are from previously disadvantaged schools. Waghid & Davids (2014) argue that democratisation on its own, cannot eradicate the discourse of violence and defiance, unless the curriculum creates the space for alternative pedagogical encounters and teacher training is revised. To countenance violence and misunderstandings, the curriculum ought to create the spaces for learners and teachers to deliberate their histories and narratives.

Papastephanou (2002: 81) passionately argues for a curriculum inclusive of the teaching of forgiveness, and requests for forgiveness, arising from encounters with others. This is other than teaching liberal values which are important – in this way, seeking to understand the other's culture and the nature of the relationship between the self and others. Others' account of history must be considered, and through the curriculum, an understanding developed of historical perspectives and its fluidity. It would first involve acknowledging the actions at the time and its evolution over time, second, involve discussion and debate of its interpretations, and third the remedial action in terms of settlement of debt, both in terms of resources and through forgiveness and justice. Teaching of

history should be scientific, engaged with reading, interpreting texts, acknowledging different viewpoints, and interpretations. Papastephanou (2002) argues that although liberalism may 'remedy the symptoms of unequal treatment and marginali[s]ation of foreigners', the worldview seldom allows for engagement with differing interpretation (Papastephanou, 2002: 81). Learners in cross-cultural encounters with others have many experiences, both actual and symbolic that create conflict, and from which they might distance themselves. Part of the conflict includes different interpretations of the past. To correct this, teaching texts that explore how others perceive the other, and their roles in their lives imply that values cannot be taught as isolated entities. Teaching values in isolation of context and narratives would not have a maximal influence on others' understanding of lived experiences (Papastephanou, 2002: 81).

Papastephanou (2002: 81) refers to Paul Ricoeur, as his account of the integration of cultures offers a 'conceptual horizon' to frame it. He advocates three models for the integration of 'identity and alterity': translation, exchange of memories, and forgiveness (Ricoeur, 1996: 4). His interpretation of translatability, as the hospitality of linguistics, starts the acknowledgement of cultural hospitality. This model of translation encourages the teaching of two languages in Europe to regulate the dominance of a language for communication. The teaching of two languages is currently the South African education model to accommodate the eleven official languages in the country, and to enhance communication.

In the memory model, Ricouer's (1996) concept of history, and its significance in politics are underpinned by memory. Excessive, as well as the loss of memory of the past, can lead to 'violence and exploitation' (Papastephanou, 2002: 81). Teaching history to learners can balance, and mediate memory. Different interpretations of historical events contribute to an improved understanding of encounters, and engagements across cultures (Papastephanou, 2002: 82).

Papastephanou (2002) argues that the model of forgiveness is the most important one; it 'makes repentance genuine and expiation dignified and meaningful' and allows for forgiveness. 'Forgiveness is a specific form of the revision of the past and, through it of the specific narrative identities' (Ricoeur, 1996:9). It allows for consensual revision of the narrative, leading to liberation from unkept historical promises. The view of forgiveness is essential to the theory of cosmopolitan education with a vision of 'rehabilitating the cosmopolitan significance of teaching history'

(Papastephanou, 2002: 83) Cosmopolitan education requires aspects of forgiveness to restore the importance of teaching history. When the historical debt is paid, which does not necessarily imply responsibility has been taken, unkept promises acknowledged, and remedial action taken, based on a mutual understanding of different interpretations of history, and the reasons for the disagreements in interpretations are resolved, forgiveness is essential.

Teaching about the past is a requirement for cosmopolitan education, considering the interpretations of the past to be diverse and the possibility that others' interpretation might be right. Teaching about the past will encourage engaging with different texts, promote thinking about the interpretation of historical events, and their continued effects on society. Forgiveness is a crucial element of teaching history in cosmopolitan education to correct 'bigotry, a nationalist obsession with the other's guilt and excessive memory' and allows for reconciliation with the other. Forgiveness 'promises a better future' (Papastephanou, 2002: 84). 'The idea that the past is not only what is bygone, but also a living memory thanks to arrows of futurity, encourages a conception of cosmopolitan education that is sensitive not only to the future coexistence of different cultures but also to a just settlement of past differences, discrepancies and disputes.' (Papastephanou, 2002: 84). She argues for an approach to cosmopolitanism that considers history's significance and how it impacts our daily lives (Papastephanou, 2002: 85).

To further argue for the inclusion of forgiveness in the curriculum, I refer to Waghid's (2010(a)) critique of a curriculum of refuge, as a transformed child-centred curriculum, including different theories and epistemologies rights, and responsibilities. The curriculum would protect learners from a culture of materialism and hopefully engage with otherness, difference, and forgiveness (Quinn, 2010). Waghid (2010(a)) agrees with Quinn (2010) that practising forgiveness would enhance the teaching and learning experience, by being open in encounters with others. Forgiveness is an opportunity for redemption, for the self, and for others. It allows for reconciliation and promotes peaceful co-existence. Waghid (2010(a)) argues for extending Quinn's (2010) concept of the curriculum of refuge to include democratic iterations, and 'forgiveness of the improbable'. He argues that a curriculum of refuge should concretise the abstract, idyllic notion of encounters. He argues for deliberative iterations, a cosmopolitan ethic, to be included in a curriculum of refuge, as Quinn (2010) is silent on the nature of these encounters. Deliberative iterations allow for continued

dialogue and enable current views to be challenged, reconsidered, and new thoughts to emerge, transforming the individual.

In a country where most citizens have experienced apartheid: a crime against humanity, and disparate levels of inequality, the concept, and act of forgiveness is crucial. The arguments for the inclusion of forgiveness in the curriculum, to enable future citizens to live together without violence, must be heeded. How will this be enacted in the curriculum? The current teaching of history is based on interpretation and analysis. This should be further explored: texts should include those of crimes against humanity; case studies of the Truth and Reconciliation Commission in South Africa; discussions of apartheid, colonialism, slavery, and the different interpretations thereof, though narrative and narrative imagination. Learners should understand historical debts, current challenges, different role-players, their contexts, current unpaid debts, and possibilities of remedial action. They should engage with others in terms of their stories, through rhetoric, and deliberation, and in this way, transform their thinking and understanding, considering just settlements of past differences, and reconciliation. The pedagogy requires confident teachers with the capacity to facilitate processes rationally and coherently. Current texts in the curriculum could be used as a resource for the teaching of forgiveness, emphasising pedagogy and methodologies used by the teacher. It can be included in all grades but handled differently. The concept of forgiveness should be a thread woven through all subjects as the teaching of forgiveness is crucial in our society. How forgiveness and requests for forgiveness are to be taught are not apparent in the literature, which needs to be further examined.

What would the curriculum content of a cosmopolitan orientated curriculum look like?

- The curriculum would include current subjects.
- History should be a compulsory subject in grades 10 – 12.
- The teaching of history must be changed, from its current neutral perspective to one encouraging the stories and narratives of the other, from Grade R to Grade 12; different interpretations should be studied; roles acknowledged and not ignored. Crimes against humanity, including apartheid, should be part of the content of the curriculum.
- The curriculum should emphasise the uncertainty in teaching and learning; the process of unknowing.

- Content knowledge is an essential part of the curriculum; both the subject matter and the pedagogy should be aligned to society's needs.
- Globalisation should be studied. This would include hierarchical power structures inherent in the current form of globalisation.
- Local, provincial, national, and global issues should be included in the curriculum. This should not be taught as neutral concepts. The underlying issues of justice, reconciliation and peace should be part of the discussions and critical analysis.
- The curriculum should include the teaching of forgiveness, the concept, and act of forgiveness. Requests for forgiveness, remedial actions, and structures should be included. It cannot be a superficial activity. Forgiveness should be a principle throughout the curriculum. The critical analysis, understanding, and interpretations of the Truth and Reconciliation Commission in South Africa and the concept of forgiveness must be deliberated.
- The curriculum should allow for engagement with others, as well as content in the curriculum.
- The study of at least two languages is essential to foster communication.
- Critical studies of different cultures are to be included.
- The curriculum should contain less subject matter.
- The curriculum must allow for more learner talk, but a balance must be created between critical questions and the content study as teaching and learning cannot only be about questions and talk.

A cosmopolitan orientated curriculum requires teachers to trust the process of uncertainty in teaching and learning; to be trained to encourage the uncertainty through the pedagogy; to examine their historical links and roles in events; to relate to the stories of others, as well as acknowledge the historical debts, remediation, requests and acts of forgiveness. This would require rethinking and reimagining teacher training.

5.2.3 Praxis – deliberative

I would argue that the notion of a curriculum with a cosmopolitan orientation is not possible without deliberation and the cosmopolitan ethic of deliberative iterations. This should be incorporated as a

fundamental aspect of pedagogy, as it inculcates in learners the values and virtues of cosmopolitanism. It can develop consciousness, lead to eradicating social injustices, and is a call to action.

As stated by Gutmann (1996: 67), 'all children-regardless of ethnicity, religion, gender, race, or class should be educated to deliberate together as free and equal citizens in a democracy that is dedicated to furthering social justice for all individuals, not just members of their own society'. Suppose cosmopolitan education is the development of the self in relation to others, understanding each other's commonalities, differences. In that case, addressing social injustices and the development of critical learning, deliberation as engagement, and talk is a critical aspect of the pedagogy of the curriculum. How would this be incorporated into the curriculum to which all future citizens of a society are exposed? As argued by Gutmann (1995: 579), 'the realm of public schooling is a democratic government's single most powerful and legitimate means of teaching respect for reasonable political disagreement.' This, I would argue, must include respect for diversity and others. A school is the only institution in which all future citizens participate and encounter others, and the curriculum must be a clear reflection of society's vision to educate the desired citizens. A curriculum with a cosmopolitan orientation must include teaching learners to engage with their development and engage others through talking. The ability to engage with others and transform the self requires making rational and coherent arguments, either written or spoken, in addition to cooperate with others, value their experiences, stories, and opinions.

As stated in chapter four, one of the pillars of cosmopolitan education is citizens' development to deliberate freely and equally, and the other is the demand for justice for all. When citizens deliberate freely and equally, they must account to others for their actions, who might or might not accept their reasons. They must consider others' reasons equally, determining whether their reasons and justifications or the understanding thereof are accepted or rejected. This contributes to deliberative action. In an environment where injustices are enacted through the process of reasoning and justifications, it is difficult for dialogue to occur freely and openly (Waghid, 2014(b): 332). The curriculum needs to develop in learners an attitude of generosity, a respect for the opinions and justifications of others, the acknowledgement that others need to be listened to and heard, an

openness to changing their views, and vigilance to prevent injustices through free and open dialogue.

Communicating deliberatively in a multicultural school can have normative value in encountering other cultures, developing the democratic value base of schooling, which fosters respect for different views, being responsive and listening to others. Trust of the self and the other can be created and sustained by schools via the curriculum, establishing conditions for engagement in deliberative communication through a sense of responsibility (Englund, 2011). The curriculum needs to specify the methodology of deliberation for each grade. It should not be compulsory for all topics and subjects (Gutmann & Thompson, 2004: 3), as it is more suited to some than others, for example, languages, history, and life orientation but can be applied to other subjects.

Deliberation is a process of dialogue through which engagement with others can contribute to the learner's development and enhance a cosmopolitan education. It helps develop the understanding of both teachers and learners of the moral and ethical issues of education encapsulated in the curriculum, issues of diversity, identity, and the recognition of the other's views. It involves open dialogue and communication between teachers and learners, testing their opinions, and reforming them based on their engagement. The process takes time, is focused, intentional, reflective and involves a commitment to implement, support, monitor, evaluate, and take responsibility (Fusarelli, Kowalski & Petersen, 2011: 47; Englund, 2011: 243).

How would this be incorporated in a curriculum with a cosmopolitan orientation? Through pedagogy, teachers will encourage critical analysis and engagement to develop a rigorous understanding of diverse issues and cultures. Learners need to develop a strong sense of values and justice, foundational pillars for developing arguments in defence of their viewpoints. The process is framed by mutual respect with guidelines for participation which articulate the topic and manner of the engagement. These interactions are not merely the appreciation of others, and other cultures, lacking critical analysis and discussion. It is not only about sharing knowledge of different cultures to show caring in the classroom (Gutmann, 1995: 578). It involves moving outside their comfort zones, asking critical questions to develop a coherent argument, and forming an opinion that fosters understanding and mutual respect.

The curriculum needs to respond to the needs of the community by developing dynamic and robust routines. From a cosmopolitan viewpoint, these routines must be ever-changing, responsive, and inclusive to allow learners to develop their talents while respectfully engaging with others. Therefore, the curriculum must provide the spaces, and time for conversations, listening, reflection, addressing, and participating by both the learners and teachers in the classroom (Hansen, 2011: 122). If democracy is conceptualised as behaviours, teachers and learners should be provided with space to develop ways of engaging with curriculum inheritance.

A curriculum that emphasises reasoning together by teachers and learners or between learners allows learners to be taught analytical skills for unpacking concepts, understanding the construction of concepts, and the articulation thereof. The curriculum encourages learners to practice critical reasoning, engage deliberatively by allowing others' reasons and arguments to influence, and change their understanding. Listening is an important skill in cosmopolitan education pedagogy and is integral to deliberation (Waghid, 2014(b): 334).

Deliberative processes can occur through different models. Seyla Benhabib (2011) uses the term democratic iterations. Iterations are a continuing dialogue that challenges the assumptions of completeness of each culture by making it possible for its members to look at themselves from the perspectives of others. To ensure that every human being enjoys a right to universal hospitality (cosmopolitan right), Benhabib (2006: 48, 70) intimates that human beings demonstrate their belonging to a world republic through engaging in democratic iterations that oblige them to self-reflect and publicly defend their justifications (Benhabib, 2006: 48). By exercising cosmopolitan norms, humans limit their propensity to act with hostility toward one another – that is, they show tolerance – and recognise that all people have the right to equal moral respect and be treated with dignity. In the absence of the latter, humans are obliged to speak their minds and offer justifications repeatedly, with good reasons in the public sphere (Benhabib, 2006: 57). I argue for concept to be included in the curriculum. Learners and teachers have the right to engage, interact with curriculum through their pedagogic encounters, and 'talk back'. Through the democratic process, they develop and articulate their opinions to influence processes and create meaning. In the critique of Benhabib's (2011) view of democratic iterations, Waghid (2014(a): 2) indicates the silence on the management of the process if participants do not change their viewpoints or develop new thoughts

on the topic. Much time could be spent on repeated iterations without any change. This would be time-consuming in the teaching and learning process, as the cycle of iterations could not possibly create new ideas or change learners' viewpoints (Waghid, 2014(a):2). The curriculum must guide the teacher on the possibilities and the possible strategies when a stalemate is reached.

Papastephanou (2017: 3) critiques the view of deliberative iterations as forward-looking and advocates for a historical context. If deliberation, as stated by Papastephanou, is future-focused in terms of choices to be made or engaging in decision-making processes, it implies that cosmopolitanism, understood to be deliberative, is future-focused. She (2017) argues for deliberative iterations that engage with the past to assist with understanding the other in the iterations. I argue for a curriculum that includes teaching learners the significance of historical events in determining the nature of the encounter with others, understanding the payment of past debts, remedial actions to be taken for rectification, and redistribution considered. For instance, redistribution of wealth based on justice and payment of past debts. The current levels of increasingly violent protests taking place, unemployment levels, increasing poverty, and the high Gini coefficient of South Africa indicate that change must occur, and part of this change should be educational. The Gini coefficient is a measure of the inequality and inequity of income in a country. It is a number between 0 and 1, and the closer to 1, the Gini coefficient is, the higher the inequality.

A curriculum with a cosmopolitan orientation should include different models of deliberation to accommodate diversity in the classroom. I argue for a curriculum that includes deliberation through iterations, including Marion Young's (1996) deliberation, which includes greeting, rhetoric, and storytelling. Democratic iterations, from the viewpoint of Benhabib (2011), assume unity and a common understanding, either at the start or end of the deliberation process. Marion Young (1996) proposes using difference to reach an understanding and to discuss common good in the public domain, including classrooms. With its social inequalities, difference highlights structural inequalities in the current school context while addressing social inequalities (Young, 1996: 127). She argues for a form of deliberation that extends beyond the confines of critical argument to address these issues. Deliberation as iterations can be formal, competitive, detached, favour a speaking style, and is associated with the West's ruling institutions. Consequently, it excludes cultures and groups who do not subscribe to this manner of interaction (Young, 1996: 124). Young's

(1996) critique of deliberative iterations highlights that some learners would not participate in the classroom due to different speaking styles, as they have not been privileged to be exposed to critical engagement in their social domain and culture. For example, a female learner who has been socialised to show respect and listen, and not contradict males and elders, would find it challenging to participate in discussions, even if invited. My own classroom experiences as a learner support this level of exclusion; as a Muslim female, reared to speak to adults only when spoken to directly, with a home language of Afrikaans, but taught in an English class, and reared in a family where opinion formation and argumentation was not encouraged, I experienced this level of continuous exclusion.

Young(1996) proposes a model of deliberation that includes greeting, rhetoric, and storytelling to include differences concerning culture, gender, religion, and otherness. She proposes that the additions could broaden discussions and iterations to be more inclusive (Young, 1996, 129). I argue that these should be incorporated in the curriculum to further address social inequalities in schools, as it supports the development of trust by acknowledging the differences in the classroom and broadening the scope of the other's acknowledgement. Benhabib (1996) argues that greeting, rhetoric, and narrative are informal ways of engaging in everyday life between people from similar communities who share historical ties. It cannot be part of the public language of institutions. For legitimacy, institutions need to express the reasons for their actions and policies in a language that influences shared and accepted public reasoning. She argues that greeting, rhetoric, and storytelling is emotional, could lack validity, reasoning, and cannot appeal to the rule of law with a structure and rhetoric of its own (Benhabib, 1996: 83).

I argue that Young's (1996) model of deliberation should be incorporated in the curriculum. It expands deliberation, allows for the interaction of more learners when teaching talk, fosters a more inclusive process in the classroom and supports teaching the formal processes of deliberative iterations. To engage with each other respectfully through iterations, learners first need to greet as a way of acknowledging others and opening the conversation. This can develop mutual trust, engendering an environment in which it is possible to listen to each other's stories, learn from different cultures, histories and acknowledge different ways of engagement. In this way, creating an environment for respectful, robust disagreement and interaction.

Young (1996: 129) states that greeting is the recognition and acknowledgement of the other. These preliminaries could include flattery, inquiring about families, acknowledging achievements, fostering trust and respect. It could include expressions of warmth, physical contact, being polite, and providing food and drink. In some cultures, this indicates caring and respect. The enabling environment is created for discussions, particularly those involving conflict, allows for the amelioration of the situation and the possibility of resolution. Rhetoric allows for an understanding of the situation concerning the speaker. It holds the audience's attention from diverse backgrounds, values, and interests, using humour and imagery. Solving collective problems is not always possible through assertions and reasons; participants must be listened to and heard. Sometimes, learners must appeal to each other's thoughts, and understanding, through their emotions. Storytelling plays an important role in talking and allows for engagement across differences. One, it offers knowledge and understanding of society's social aspects, the effects of policies and actions on different communities. Two, storytelling complements deliberation. Everyone has a story that can be shared in their way and style. Each person can tell their story with equal authority, and stories have equal value. Each narrative gives a perspective of its history, experiences, and includes the social perspectives of all other influences and perspectives of that story. In this way, the narrator allows the audience to understand their role, positions, history, and influences in the account. This allows for a situated knowledge of the collective, based on each account. The social knowledge and wisdom are the sum of each, including its perspective, and does not reside in one account (Young, 1996: 132).

The three methods can be used in the classroom to foster engagement across differences of cultures, genders, and values. Learners can be taught the importance of greeting to respect and value different ways of greeting. In this way, the curriculum will prepare them to understand the other, using different communication methods, developing citizens who acknowledge greeting to further enhance deliberation. The curriculum should include rhetoric in debates, speeches, and orals, across all subjects as learners develop rational argumentation skills. According to Young (1996), rhetoric could serve the purpose of allowing females and learners of non-Western cultures to participate in a deliberation. It is expressive, allows for emotional and figurative language, and improves participation through engagement with the curriculum. The narrative is a rich source of social

information and knowledge about others, suited to languages, history, life orientation and environmental studies.

What are the implications for a curriculum with a cosmopolitan orientation?

- Deliberation, integral to pedagogy, develops the skills, knowledge, and values, to engage with people and their own development, and should be part of learning and teaching.
- Deliberation is crucial for all subjects.
- Deliberation should be balanced with content knowledge.
- All aspects of the curriculum should not be taught through critical questioning. This should be clearly defined in the curriculum.
- The curriculum should provide time for deliberation and engagement.
- Greeting, in all languages and dialects, should be a compulsory part of the curriculum and part of the classroom's daily routines; allowing learners to be comfortable and at ease and start the process of understanding and respecting the other.
- Learners from grade R to grades six can ask and respond to questions with rational argumentation and logic being part of their development. In this way, learners are introduced to critical analysis and inquiry.
- At this level, the curriculum should include rhetoric, storytelling, and narrative imagination as part of the process of forgiveness to facilitate the process for learners to become comfortable and at home with each other and develop the understanding of the relationship between their stories.
- Learners from grades 7-12 should be introduced and encouraged to debate and deliberate, with formal iterations introduced as part of their preparation for civic participation, as well as the world of work. Critical analysis and inquiry should be encouraged and not ignored.
- At this level, narrative imagination as a methodology should be incorporated into the curriculum, as stories and texts of crimes against humanity must be deliberated, different interpretations studied, to educate learners, and develop a cosmopolitan orientation that prohibits crimes against humanity (Benhabib, 2006: 22). This would include discussions of asylum-seekers, hospitality, hostipitality, and their rights as human beings

- The curriculum should emphasise justice for all, which should be evident through the implementation in the classroom. The literature is silent on the teaching of justice and implementing acts of justice in teaching and learning.
- Implementation, through acts of reconciliation and forgiveness, development and critical analysis of current structures and power dynamics should be included.

A curriculum with a cosmopolitan orientation involves cultivating in learners a sense of deliberating together freely and equally about their shared and collective destiny and emphasises achieving justice for all. The curriculum needs to emphasise conversations and discussions but also imperatives for actions to heal wounds and bridge divisions.

5.3 The South African curriculum and it's alignment to cosmopolitan education

In the analysis of the current South African curriculum, I discuss the evolution of the curriculum from post-1994 to the current version; analyse the alignment with the principles of social justice, human rights and a cosmopolitan orientation or aspects thereof: firstly, in terms of the development of the self; secondly, addressing social injustices experienced by learners, and thirdly, the inclusion of encounters with others in teaching and learning.

After 1994, the democratic government of South Africa followed the route of curriculum reform to address the disparities that existed in the education system due to a segregationist and racially divided political and educational past. The nineteen separate education departments that catered for different races were dismantled, and the authoritarian segregationist national curriculum (CNE-based) was replaced by Curriculum 2005, an outcomes-based model of education (OBE). This model was radically different from the curriculum at the time concerning ideology, content, and pedagogy. OBE was imported from international, first-world countries and regarded as one of the most progressive (Umalusi, 2014: 11). Pedagogy was used as a vehicle to guide the system out of apartheid education, with a decentralised shift to schools and greater autonomy in management (Davids & Waghid, 2017(c): 68).

Unlike CNE, which was syllabus-based, prescriptive, and teacher-centred, outcomes-based education was learner-centred, encouraged critical thinking (one of the developmental outcomes of the curriculum), and allowed for dialogue and engagement. The teacher was regarded as the

facilitator of the education process (Davids & Waghid, 2017(c): 21). The assessment was continuous and consisted of different types of activities, including examination and tests. This was a radical departure from the previous curriculum, creating much debate and contestations in South African society (Davids & Waghid, 2017(c): 21; Jansen, 1999: 146). Jansen (1999) states that 'OBE has triggered the single most important curriculum controversy in the history of South African education.'

There were many criticisms of OBE: it was imported from well-resourced first-world countries; did not consider the diverse context of South African schools; teachers were not equipped to act as facilitators; poor schools lacked the resources required for teaching and learning; insufficient teacher training and development; confusing language usage, concepts and documentation; high teacher to learner ratios in classrooms; the organisation of classrooms across most of South Africa did not lend itself to the implementation of the curriculum; teachers were not qualified to make sense of the challenge; lack of consultation with stakeholders; it was developed in an autocratic manner, though teacher unions and a few selected teachers were involved in the development of the curriculum (Jansen, 1999: 149; Davids & Waghid, 2017(c): 22)

Jansen (1999) continued that the policy required an understanding of the theoretical underpinnings of the curriculum, and a transfer of these understandings across different contexts required considerable skill; it increased the administrative overload of teachers and school leaders, and parental involvement was compulsory as parents needed to assist their children with projects. Jansen (1999) criticised the political, epistemological, and philosophical foundations of OBE. He argued that achieving outcomes as a final product of learning does not place value on the process of teaching and learning as ends in themselves. In a democratic school system, the philosophical basis of education is defeated when the outcome is already stated in creating knowledge. Waghid (2003: 10) argues that the outcomes were developed by a group of policymakers, teachers, and administrators, with very little consultation with stakeholders, including teachers. This was not developed in a critical framework as claimed, leading to an unequal power dynamic and manipulation. He further argues that outcomes 'cannot be justified in rational reflection and imagination' (Waghid, 2003: 11), which are inherent components for a justification of education. Education should be justified for reasons inherent to it.

As a result of the challenges from various levels in South Africa, and the declining learner achievement, as indicated through the declining numeracy and literacy levels, National Senior Certificate, Mathematics and Science results, the curriculum was revised (Davids & Waghid, 2017(c): 22). Outcomes-based education was reconstructed into the National Curriculum Statement (NCS) in 2003 and evolved into the current curriculum, the Curriculum Assessment Policy Statement (CAPS) in 2011, which addressed the challenges of the NCS (Republic of South Africa, 2011).

The National Curriculum Statement supported an instrumental approach to teaching and learning. Learning outcomes had to be achieved at the end of the learning process. These attempted to redress past injustices in education and address the challenges of unqualified and underqualified teachers to create a unified system. The NCS was criticised for overloading teachers: administrative tasks required much time, confusion spread due to documentation inconsistencies, and the number of learner assessment tasks increased. Despite this, learner performance did not improve in international and local assessments (Umalusi, 2014, 11).

CAPS's current education policy transformed the learning outcomes in NCS to learning aims to democratise the education system. It reduced the number of documents required and the administrative load of teachers. It was intended to dilute the mechanistic approach to teaching and learning and geared towards producing technically competent learners. As stated in the documentation, the vision is to produce learners who can compete in a globalised world and possess the capacities to contribute towards social equity, inclusivity, and democratic education (Waghid, 2014(a): 90).

As stated in the CAPS documents, the South African curriculum aims to ensure learners 'acquire' skills and knowledge and develop the ability to apply it to their lives in a meaningful way.

The curriculum:

- promotes local knowledge while remaining cognizant of global issues;
- equips learners irrespective of their backgrounds and contexts, with knowledge, skills, and values required to make meaning of their own lives, and to participate meaningfully as citizens in a free country;

- provides access to higher education institutions;
- prepares learners for the world of work; and
- provides employers with a statement of the competencies that should have been acquired (Republic of South Africa, 2011: 4).

The curriculum is based on social transformation principles, addressing past educational imbalances, critical learning, high knowledge, skills, human rights, environmental and social justice, indigenous knowledge, quality, and efficiency. The aim is to 'produce' learners that can identify, solve problems, and make decisions based on critical and creative thinking. Learners learn to work effectively as individuals and as members of a team, organize themselves, and critically evaluate information and communicate effectively. Learners are developed to maintain the environment, others' health and understand the world as an interrelated system. Inclusivity is an essential principle – teachers must address barriers to learning and plan for diversity. The curriculum emphasises tests and examinations as assessment tasks (Republic of South Africa, 2011, 5). Umalusi' s review concludes that the CAPS curriculum allows for the development of cognitive and academic abilities, but the implementation thereof seldom allows for the opportunities to practice critical, creative, and analytical thinking in the classroom (Umalusi, 2014: 17).

The CAPs curriculum is content-driven and prescriptive, with learners perceived as the receivers of knowledge. The curriculum is structured as an instructional programme with detailed descriptions of content, sequencing, pacing, and assessments to follow in each grade. The content is organised into topics and themes to clarify the teaching and learning process (Umalusi, 2014: 58-61). In the comparative study of the CAPS and NCS (Republic of South Africa, 2003) curricula done by Umalusi, the researchers found that learners' role had shifted from being participants in learning and negotiators of meaning in the NCS to recipients of content. Teachers' flexibility in the design and adaptation of the curriculum to learners' needs has been diminished, and the curriculum does not allow for teachers' creativity. It is bound by an instrumental framework, does not allow for critical inquiry and mastering the skills of critical thinking, problem-solving, reflection and engagement. Its delivery is measured by efficiency and completing the study's course (Davids & Waghid, 2017(c): 23).

How does the CAPS align to cosmopolitan education? To develop an argument, I use the six ideas and concepts discussed in chapter four as the basis of the analysis. I argue that these ideas underpin any education policy inclusive of cosmopolitanism and embedded in the curriculum.

- It is a time-intensive process.
- It is not 'a means to an end' (Hansen, 2011:12), it incorporates new beginnings and thinking.
- Cosmopolitan education cultivates respect, morals, and ethics in developing the self in relation to the other (Hansen, 2011:14).
- Critical learning enables learners to understand global connectedness and its political meaning (Rizvi, 2009: 264).
- Forgiveness is a critical concept (Papastephanou, 2002: 84).
- Deliberation is a foundational feature of cosmopolitan education (Waghid, 2014(b): 341).

Different authors concur that South African education is in a dire state. After two decades of democracy, the curriculum is not delivering on its vision for all learners, or even most of the learners. The vision, encapsulated within social transformation principles, addressing past educational imbalances, human rights, social justice, and quality of education, is a dream for many learners. Many of them are struggling to read – their reading ability is two years below the average – and they struggle to access the digital world of the twenty-first century (Spaull & Pretorius, 2019: 148). For many, the aims of education, to develop critical and creative thinking, knowledge, skills and values enabling them to make meaning of their lives, and participate as free and democratic citizens, remain beautiful words in a policy struggling to come to fruition for the whole of society.

First, the curriculum, as stated by Umalusi (2014), is content-driven, prescriptive, and does not allow time for debate and dialogue. Second, it is instrumental in the completion of the curriculum content as the goal. The content must be taught according to the guidelines, and the process of unknowing is left to the teacher to create. Engagement with new knowledge, eliciting new thinking, and thinking about thinking takes time and patience which the curriculum's pacing ignores. It implies no knowledge of learners beforehand or deciding what is good for them without them discovering this for themselves. This approach to education resonates with the unknowing pedagogy, which implies responsiveness to the other, and considers that the learners are not

'knowable and fixed'. Teachers listen to learners to be able to respond to them. Education aims to hear and respond to our learners (Zembylas, 2005: 152). Through the curriculum, education not only focuses on acquiring knowledge but creates opportunities and possibilities to hear and respond to learners and the pedagogies of the 'relations to otherness' (Zembylas, 2005: 153). The curriculum should offer learners opportunities to engage, tell their stories, listen to others, search for meaning, and alleviate the suffering of others; in this way, opening the learning process and responding to learner needs (Waghid, 2014(b): 334).

Third and fourth, critical learning, which involves developing cognitive skills, evaluating knowledge, and understanding the individual self and others, requires that learners can read, write, and perform basic mathematical operations at age-appropriate levels.

Since 1994, test scores have indicated the inequalities in education. Learners from disadvantaged areas have not performed well in international tests, and are amongst the worst in Africa, and the world, in Mathematics, numeracy and literacy scores. Internationally, even the best performances in South Africa were no more than average compared to top-performing countries. SACMEQ (Southern and East African Consortium for Monitoring Educational Quality) shows South Africa's performance compared to other African countries; TIMMS (Trends in International Mathematics and Science Study) shows South Africa's consistently poor performance; and the provincial systemic and annual national evaluations of Grades 3, 6 and 9, confirm these results in the areas of Mathematics and Home Language. In the PIRLS (Progress in Reading and Literacy Study) for Grade 4s in 2006, South African learners performed the worst. The TIMMS show minimal improvement from 1995 to 2002 in Grade 8 Mathematics and Science. In 2011, Grade 9s wrote the Grade 8 test, and although the results improved, the average Grade 9 learner performed two to three grades lower than the average Grade 8 learner from middle-income countries (Spaull, 2013:5).

Spaull (2013: 3) argues that education is failing the majority of South Africans. Most learners cannot read, comprehend, write, and perform mathematically at a grade-appropriate level. The data from the National Senior Examinations are skewed and not an accurate indicator of the education quality. It does not indicate the pass rate inclusive of the number of learners that left school since grade 1. The pass rate indicates the percentage of the top 50% of the cohort learners who managed to reach Grade 12 in twelve years. The drop-out rate of the same cohort of learners who started in

Grade 1 is approximately 50% (Spaull, 2013: 8). It is not only the learners who fare poorly, the SACMEC (2007) study indicated the Mathematics content knowledge of Grade 6 teachers were below basic levels. In many instances, South African teachers could not answer the same questions their learners were required to answer in the same tests. This percentage was higher for teachers working in poor and rural communities.

Learner performance indicates that most South African children perform below the curriculum requirement and have not achieved the literacy and numeracy milestones (Spaull, 2013: 8). He concludes that learning deficits learners acquire in primary schools increase with time and prevent learners from accessing the curriculum in higher grades, particularly in Mathematics and Science. He contends that the educational system is 'grossly inefficient, severely underperforming and egregiously unfair' (Spaull, 2013: 3). Most black learners' education is woefully inadequate, condemning them to a life of poverty and unemployment, and does very little to contribute to their sense of self. It reinforces social inequalities and contributes to a continuing cycle of poverty. He posits that if South African education's underlying issues are not addressed, the patterns of 'underperformance and inequality' will remain (Spaull, 2013: 9).

The PIRLS 2016 indicates that 78% of South African Grade 4 learners cannot read with meaning in one of the country's eleven languages. South African learners were the worst performers in reading comprehension of the fifty participating countries. The evidence indicates that there does not seem to be a shared understanding of the problem, causes, and solution to enable teachers to teach learners the ability to read fluently, with meaning. After their first three years in school, it is a worldwide expectation that learners should read with comprehension in at least one language (Spaull & Pretorius, 2019: 148).

Spaull and Pretorius (2019: 147) contend that the education system's capacity to teach most of the children to read fluently at the appropriate age level eludes the democratic state. The ability to read and the lack thereof summarise the level of inequality in South Africa and reflect the structural inequalities of racial and geographical apartheid. Reading at an appropriate level, a basic skill, has not been accessible to most South African learners. Reading with comprehension is the gateway to access other subjects, and the lack thereof will exacerbate inequalities, as learners struggle to access knowledge, skills, and critical thinking required. This could be due to the inequity of access to

resources, including books and teachers, libraries, suitably qualified teachers, low teacher to learner ratios, parental involvement, teaching pedagogies, and the curriculum. According to the researchers, the factors that contribute to this situation are the lack of research in reading in African Languages, inequality of policy attention, more resources allocated to matric than early grade reading, the lack of good print resources, inadequate training of pre-service and in-service teachers on the methodologies to teach reading, and the lack of assessment to determine reading levels (Spaull & Pretorius, 2019: 148). Reading is a basic skill that learners require to access information, including digital information, and to function in the twenty-first century, with the plethora of information and digital technology. Learners need to read critically, analyse and interpret texts to distinguish between real and fake information.

Critical learning entails developing cognitive skills that allow for the evaluation of the development of knowledge about others and its influence on interactions. This means that to be able to understand others, self-understanding is crucial. It highlights others' understanding, both from the learner's understanding and the other's, and acknowledging that both understandings are socially constructed and has a historical context (Rizvi, 2009, 266). This is echoed and further explained by Papastephanou (2012) who argues for the development of the self in relation to others.

Fifth, Badat and Sayed (2014: 128) argue for an education system providing quality education for all, as vital to the achievement of social justice. Through a socially just education system, citizens develop their cognitive, emotional, social, and other capacities; become lifelong learners, economically and socially functioning, and develop their ability to participate as critical and democratic citizens. They (2014) argue that the South African government has not done enough to ensure freedom for all citizens through education. Other than affirmative action, which functions at an individual level, and is about remedial action for historical debt, and I would argue, about seeking forgiveness, structural change to transform educational and societal institutions is an urgent societal imperative. In the education sphere of post-apartheid South Africa, the government dealt with transformation in two ways: racial discrimination was addressed through the social justice concept of racial redress. Secondly, the education system had to be maintained, and change could not 'radically disrupt' the education standards, policies, structures, and practices. In this way, social justice was curtailed, and a maximal form of social justice, such as redistribution, could not occur

without the political agreement of a small privileged sector (Badat & Sayed, 2014: 129). This view is echoed by Spaull (2019).

Badat and Sayed (2014: 143) argue that a stream-lined CAPS curriculum with detailed teaching programmes, planned to the minutiae provided for teachers to drill learners in the basic content, could improve learning to a degree, but does not transform teaching and learning. Better resourced schools can provide more educational opportunities to their learners, irrespective of the state curriculum. Therefore, it behoves the government to provide diverse and challenging curricula with context-based pedagogies for all learners, including the poor and disadvantaged. The researchers (2014) argue that post-1994, the South African government has not implemented a maximal version of social justice. This could be due to conflicting understandings of redress and equity. One understanding of equity and redress as a mechanism to correct historical injustices entails no material redistribution or repayment from the previously privileged; for example, the quintile system with different funding models for schools and the standardisation of schooling. Another understanding of equity and redress involves distributing resources to the most disadvantaged during apartheid: distributional justice. This would imply distributing resources away from the previously privileged white minority. In South Africa, the former understanding is prevalent. 'The government appears to lack the will to act courageously and decisively to address problems at the levels of policy, personnel, and performance when it is clear that the apartheid legacy in schooling remains entrenched' (Badat & Sayed, 2014: 143). In this article, Badat and Sayed do not expand on methods for distributional justice.

Sixth, the emphasis on the economics of education, and the curriculum's language, for example, 'produce learners', has resulted in a restrictive and prescriptive curriculum, which decreases the opportunities and spaces for deliberation and participation in the classroom. Though the curriculum goals advocate for transformational agendas and discourses, curriculum practices are linked to instrumental and traditional, hierarchical approaches with predetermined competencies. The practices and content-driven pedagogy does not support the concept of education as 'opening up and not preserving'; it does not allow for the opening of spaces and the opportunities for learners to think, deliberate, make meaning for themselves, and to consider and reconsider their relationships with the other. Deliberating about the demands of justice is a pillar of cosmopolitanism, and through

the curriculum, the empowerment of future cosmopolitan citizens that can further the cause of justice around the world, initiating reconciliation and peace should be encouraged. Sadly, these opportunities are minimal in the current curriculum.

In conclusion, the above arguments show that the CAPS curriculum, with its measurable outputs, is minimally aligned to the development of a cosmopolitan orientation. Thought one of the goals of the curriculum is the democratisation of society, it serves to perpetuate the existing inequalities, with its concomitant social injustices, against the development of the individual self and the other. As the tests show, learners struggling to read at their age levels would struggle with critical learning, critical thinking, and inquiry. This would hinder their development and their understanding of their relations with others and global issues. Deliberation in this environment is minimal. Teaching about human rights and addressing social justice issues through rational, coherent argumentation and justification through the current curriculum would be minimal as time and the classroom pedagogy are micro-managed and constrained. The curriculum does not include forgiveness as a principle inherent to teaching, and deliberations of historical debt and remedial actions are absent.

5.4 Conclusion

This chapter has discussed a cosmopolitan-orientated curriculum and looked at the current CAPS's alignment to a cosmopolitan orientation. I conclude that CAPS, though part of the strong democratisation agenda, with teaching towards outputs and tests, reinforces the inequalities in the South African society and is disconnected from cosmopolitan education, with a commitment to the good for all beings. If education is about opening up, then the curriculum cannot be reduced to a process that reinforces unjust social and economic systems.

A curriculum with a cosmopolitan orientation should include all subjects within the current curriculum, with a pedagogy orientated towards a level of self-understanding that allows encounters with others to change and open the individual to new beginnings and understandings. Education should allow for the opening of spaces, and opportunities for learners and teachers to debate, discuss, analyse and deliberate about the type of society they would like to inhabit. I concur with Papastephanou (2002), Waghid (2010), and Quinn (2010) that forgiveness is an integral aspect of the curriculum, as it allows for recognising the injustices of the past, for example, apartheid, a crime against humanity. Acknowledging the injustices, its effect on people; becoming intolerant of

continuing injustices and exclusionary practices, allowing for the development of structures, and processes to counteract the harm inflicted, and understanding the repayment of historical debt, is an integral part of education, and the curriculum. I argue that the understanding of the concept of the repayment of historical debt is developed alongside an understanding of social justice and the implications of systemic structural changes. The protests, unemployment levels, poverty, violence, continuing acts of injustices, and intolerance in classrooms indicate that change must happen, and school leaders must be part of and lead the change as leaders of their institutions.

Though the introduction of a cosmopolitan orientated curriculum would be difficult due to the radical differences to the current curriculum, possibilities exist for its inclusion in the current curriculum through a shift in pedagogy. The role of the teacher is fundamental to the process as well as that of school leadership. To extend Hansen's (2011: 117) observations of teachers to include school leadership, with the ability and engage with each other to discuss the importance of educational issues, including curriculum, pedagogies, assessment, methodologies, disciplinary strategies, and similar matters. This develops dialogues, across the world, of the meaning of being a teacher and a school leader. Hence, school leadership matter, their management of curriculum matter, and their role in contributing to the development of a just society through curriculum delivery should not be underestimated. The BlackLivesMatter movement, initiated after the death of a black American citizen by white policemen's actions in June of 2020, and the narratives of South African learners, of their experiences in historically white schools, demands change. The current paradigms, practices of racism and the engagement with the other cannot be ignored or acknowledged via a letter from an education department. It must be addressed systemically through the curriculum and by courageous school leaders.

> 'What happens in schools' matter and matter enormously; the choices young people make depend crucially on their experiences of schooling, including the experience of living with others or living with difference.' (Jansen, 2004: 1)

In Chapter Six, I analyse teaching and learning in relation to school leadership and the development of a cosmopolitan orientation. I argue for the inclusion of forgiveness in cosmopolitan education in the South African classroom. In a society recovering from the trauma of apartheid and colonisation, the process of forgetting, remembering, and healing from past injustices is critical for developing a

unified collective identity. In relation to opening cosmopolitan spaces for teaching and learning, I examine school leadership through deliberation, including a conceptual understanding of forgiveness, both from the victim and perpetrator's perspective. Forgiveness is a lived experience and should be an integral part of learners' experiences in the classroom.

CHAPTER 6: REFLECTING ON COSMOPOLITANISM, TEACHING AND LEARNING, FORGIVENESS AND SCHOOL LEADERSHIP

"Life constitutes an active response to experience. Human life is not mere existence, nor mere replication of what has gone before. Individuals and communities alike can give shape, substance, and meaning to their lives, as indeed people have done since the dawn of culture." David Hansen (2011: 92)

6.1 Introduction

In Chapter 5, I examined curriculum implications for a cosmopolitan orientated education. I discussed a philosophy, curriculum, and pedagogy. I looked at leadership that manages and leads a defensible curriculum, responsive to society's needs and issues of social justice. I argued for forgiveness as an integral part of the curriculum and at the forefront of the discussion was the remediation of historical debt through the process of forgiveness.

I concluded that a curriculum with a cosmopolitan orientation should include all subjects within the current curriculum, with a pedagogy orientated towards a level of self-understanding that allows encounters with others to change and open the individual to new beginnings. I argued that the understanding of repayment of historical debt could not only be paid within a continuing unjust system and an understanding of systemic structural changes should be developed.

As the curriculum becomes more fixed and centralised with an emphasis on content, teachers should find engagement opportunities to extend the curriculum to include moral issues and encounters with others. This includes listening to others' stories, guiding the process of becoming, considering local and global issues to enable learners to live and be comfortable in their world. Learners should develop an interest in various beliefs, values, and issues, beginning the process of opening themselves to new ideas, self-reflection, and becoming a cosmopolitan.

What are the implications for school leaders who manage and lead the processes of cosmopolitan education and the development of a cosmopolitan orientation? A cosmopolitan orientation is dynamic and dependent on understanding the self and the engagement with others, and the world.

It is never complete, allows for learners to be transformed through experiences and requires a receptiveness to new experiences. If the orientation is not produced according to a plan and is developed through the entanglement of emotional and rational responses to experiences, how do teachers inculcate in learners an interest and respect for the lives of others, their traditions, customs, and culture? What is the role of the teacher and school leadership in the process?

Considering these questions is not easy or comfortable as it involves opening up to experiences, new thoughts, and beginnings in the educational process. In this chapter, I would like to consider ideas and challenges in teaching and learning to enhance the development of cosmopolitan citizens. How do teachers teach learners to live together with others peacefully and collaboratively and address social justice issues in the current environment? How does this happen practically in the South African classroom, and what is schools' role in preparing learners to live in the world in a just and equitable manner? In section 6.2, I examine teaching and learning that encourage the development of a cosmopolitan orientation by considering the ideas of David Hansen (2011), Maxine Greene (1995), and Yusef Waghid (2014(a)). As a pedagogy essential to cosmopolitan orientated teaching and learning and democratic citizenship development, deliberation is discussed in detail. Section 6.3 examines the implications of a cosmopolitan orientated teaching and learning paradigm for school leadership to occupy a cosmopolitan space essential to the development of just practices.

6.2 Teaching and learning

6.2.1 Building a cosmopolitan orientation through teaching and learning

In Chapter 5, I concluded that though introducing a cosmopolitan-orientated curriculum would be difficult due to the radical differences in the current curriculum, possibilities exist for its inclusion in the current curriculum through a shift in pedagogy. The teacher is fundamental to the process. Hansen (2011: 117) observed that teachers could engage with each other to discuss the importance of educational issues, including curriculum, pedagogies, assessment, methodologies, disciplinary strategies, and similar matters. This develops dialogues, across the world, of the meaning of being a teacher and a school leader.

What would teaching and learning with a cosmopolitan orientation look like? Considering, the notion of cosmopolitanism, and the vision of cosmopolitan education, I argue for teaching and learning to include developing a cosmopolitan orientation, forgiveness, and a deliberative and iterative pedagogy. Courses on culture, history, narrative imagination, ways of thinking and learning, languages, art, cultural literacy, mathematics, and science should be part of the process.

Definitions and interpretations of teaching abound; I will use Maxine Greene's interpretation of teaching as an address that encourages talk. 'Teaching can be thought of as an address to others' consciousness; it may be a summons on the part of one incomplete person to another incomplete person to reach for wholeness. It may be a challenge to pose questions, seek explanations, look for reasons, and construct meanings. It may be a provoking of dialogues within a classroom space' (Greene, 1995:26). This interpretation of teaching encompasses a pedagogy of deliberation, the concept of unknowing, new beginning, justice, critical thinking, and elucidates the tentative nature of the process. In this way, teaching and learning are about actions and stepping into an unknown terrain, both for teachers and learners, and not about behaviour. Stated differently, the interpretation of action implies taking the initiative and moving into the future (Greene, 1995: 14).

In Levinas' (1969: 180) description of teaching, he views teaching as a contestation with the self, the teacher guiding the learner to confront and extend their thoughts, feelings and ideas to consider new beginnings in developing the self and the responsibility to the other. He states, '[t]eaching is a discourse in which the master can bring to the student what the student does not yet know. It does not operate as maieutics but continues the placing in me the idea of infinity. The idea of infinity implies a soul capable of containing more than it can draw from itself. It designates an interior is capable of a relationship with the exterior and does not take its interiority for the totality of being' (Levinas, 1969: 180).

In his description of the unequal relationship between the teacher and learner, he states that the teacher is not the dominant authority both as a person and in acquiring knowledge. This asymmetric relation is not the traditional authoritarian role of the teacher. He writes, '[t]eaching is not a species of a genus called domination, a hegemony at work within a totality, but is the presence of infinity breaking the closed circle of totality' (Levinas, 1969: 171). Following this, the self and the other are separate and opposed to each other. Teachers do not have power over

learners, but the new and strange presented to learners allow them to be in the presence of infinity. Therefore, both teachers and learners can be teaching each other.

I use the term pedagogy to indicate classroom pedagogical encounters – that is, teaching and learning practices between the teacher and the learner or between the teacher and a group of learners. Zembylas (2007) states that pedagogy can be defined as 'a relational encounter between individuals through which unpredictable possibilities of communication and action is created. This indicates that pedagogy is a site of intersubjective encounters that has the possibility of being transformative.' This extends pedagogy as a transformative process with numerous possibilities.

I will adopt the view of critical thinking as constructing meanings, developing beyond current thinking, and voicing an opinion on the matter. Learning happens and 'depends upon a breaking free, a leap and then a question' … the educative task is to create situations in which the young are moved to begin to ask: Why?' (Greene, 1995: 6). In cosmopolitan education, critical learning involves developing learners' cognitive skills, developing evaluation skills necessary to analyse their development, knowledge, and relationship with others, and understanding the social, political, and historical influences on their interactions (Rizvi, 2009).

Hansen (2011: 90) argues that schools and teachers play an important role in developing a cosmopolitan orientation. How does this happen in the classroom, and how do teachers develop their profession? Hansen (2011) states that a cosmopolitan orientation in education includes (a) the aesthetic: the development of perception, sensibility and responsiveness; (b) the moral: how people treat others; (c) the reflective: the ability to think creatively about situations while being part of it; and (d) the ethical: the ability to develop the self to embed the moral. To develop a cosmopolitan orientation, teachers need to reflect, allow for personal development, consider their perceptions and influences shaping their paradigms. In terms of their practices, teaching and learning require an engagement with the curriculum as an inheritance rather than a programme of knowledge.

Hansen (2011: 13) states that teachers, interacting directly with learners and subject matter, are concerned about human well-being. Teachers need a commitment to truth, a love of justice, and not an allegiance to ideology or self-interest. Teaching is a complex endeavour and striving for high scores may allow for little time to interpret, analyse and deliberate on matters in a reflective way.

Deliberations on democratic practices and striving for democratic ways of life may overlook the world's current thinking and just ways of living in it. Greene (1995: 2) states that teachers should strive for 'better things for those we teach and the world we share'. Teachers cannot merely reproduce the world they know.

Through pedagogy, teachers need to extract from curriculum the way subject matter encourages the search for meaning or 'quest' **(**Hansen, 2011: 91). As a response to societal needs and experiences, curriculum encourages the search for making sense, appreciating, and becoming comfortable with knowledge. The search is a participatory and engaging process, open to interpretation and the creation of new meaning through the experiences and learnings of learners and teachers. Deliberation, iteration, greetings, rhetoric, and narrative create the framework for engagement with new knowledge and the understanding thereof.

For Hansen (2011: 92), teaching and learning encompass the development of a cosmopolitan orientation alongside the development of skills of reading, writing, arithmetic, understanding, acquiring new knowledge, analysis, and interpretation. Teachers should teach learners to research, organise**,** develop and pursue their interests. Teachers, developing a cosmopolitan orientation, need to ensure that the implemented curriculum is not only about socialisation, knowledge acquisition and economic stability, but includes subject matter that allows for depth of deliberation, the search for meaning, and the understanding of a meaningful life lived alongside others.

The processes are dynamic, involve understanding, thinking, inquiring, imagining, creating, and making impossible decisions through deliberation in the classroom. Teaching is not only about socialisation, including the development of cultural literacy; it needs to be broader, have social reach, includes topics addressing contextual challenges for learners to develop skills and understandings of others, enabling them to thrive in their communities and the world. The curricular selection should be dynamic, diverse, allowing teachers and learners to respond to the address through in-depth deliberation and participation. If the selection of subject matter of the curriculum is responsive to experiences, teaching and learning should show learners how to respond to others' experiences of the world. Learners should be taught how to listen, understand, consider, imagine, respond and question – that is, deliberate in the classroom. They should learn to be open to others' ideas and experiences and respond to them, by talking with others, and not against them. It is

important to listen, encourage and incorporate learners' responses into teaching and learning, beginning the development of their responses to others and their experiences. The teacher using the curriculum effectively can support their educational development in this way. This pedagogy could create tensions within teaching as teachers, comfortable with teaching for socialisation, might respond based on traditional beliefs and standards, and not through being responsive to the deeper search for learners' understanding and experiences (Hansen, 2011: 98).

Learners need to learn to participate, listen, understand others' inheritances, share, and talk about their experiences while engaging with others about theirs. Learners should be taught, through reflection, to allow new ideas to transform them and learn from all encounters. This is not an easy or comfortable process. Through teaching and learning, learners learn about others' values, its meaning, and develop an understanding that others perceive the same values differently. In this way, they are taught to be open and receptive to others, their interpretations, and understandings. The pedagogy requires time and space as deliberations about new customs and ideas are time-intensive and academically challenging (Hansen, 2011:107).

Philosophy or the beginning thereof should be part of the teaching process, teaching learners and supporting them in understanding the meaning of being human and being part of humanness in a diverse and dynamic world. Teachers help learners understand that curriculum involves the interaction and responses to inheritances and becomes their inheritance to which they contribute. Both teachers and learners are learning to be critical and develop a caring attitude. They begin with a classroom understanding, a local view, engaging with each other, and learning to understand the others' responses to the curriculum. In this way, they move closer and closer apart; in understanding the new traditions and its significance to others, they move further and further together, learning to construct cultural resources for themselves and others. This orientation can support them to enhance their participation in their lives and their engagement with the other (Hansen, 2011: 107).

To support the development of a cosmopolitan orientation, teaching and learning should include teaching about local cultures and traditions over several years and grades (Papastephanou, 2002: 71). At the same time, it should include in-depth studies of at least one other culture. Through their teaching, teachers would support and encourage learners to understand the philosophy that forms the foundation of the respective cultures, its response to the search for meaning, allowing learners

to reflect on the self and their lives. They would learn to understand others' lives in their different context, reflect on the development of new ideas alongside the customs and traditions of their own (Hansen, 2011: 114).

Teachers should create opportunities, from primary school level to high school, allowing for the development of a receptive orientation to new knowledge while valuing and being cognizant of their own traditions and customs. For example, as a high school science teacher, I routinely asked learners to research scientists mentioned in their textbooks and a few others of non-European descent, not mentioned in their text, from both a local, national, and international perspective. They presented their research which was discussed in class. The idea was to introduce the human aspect of subject matter, the stories, challenges, and interactions scientists experienced when developing their theories and laws. In history, teachers introduced oral history projects; fifteen-year-old learners had to engage with elders' narratives and develop an understanding of their struggles and traumas. In this way, exposing learners to different worldviews to transform their understanding about the self, the relation to others and their experiences.

Raising well-developed questions is integral to good teaching methodologies and part of the pedagogy of deliberation. It allows learners to listen to, and with others, and is a call to understand the experiences, human stories, and elements of the subject matter. Listening with others allows learners to imagine the world as they do and to use narrative imagination to imagine their beliefs, values, customs. To listen with the other is to imagine, understand, and experience their responses and reactions to being in the same world. The same world is perceived differently by the other, based on their values, beliefs, experiences, and opportunities. This type of learning allows the learner to be transformed by others' experiences and stories, which become part of the formation, and understanding of the self. Learners are taught content knowledge and to develop problem-solving skills, giving them opportunities to transform the world by transforming the self and their communities. Through the process, learners not only gain academic skills, but an orientation toward the world and become comfortable within it (Hansen, 2011: 117).

To enhance their teaching practices, develop the self, their pedagogy and subject matter knowledge, teachers should develop a love for books to support and assist them in the pursuit of education. Engaging with peers, collaborating, sharing ideas, developing communities of practice and

professional learning communities, participating in induction programmes, in-service training programmes, and professional clusters are essential activities for teachers to develop opportunities for thinking and developing new ideas. Teachers should learn from each other (Hansen, 2011: 108).

One of their pedagogical strategies should include the art of waiting or silence**,** to wait and not respond immediately. It opens the space for mindfulness, thinking and reflection. Teachers generally answer their own questions. Their need to be correct, and impart knowledge is an overriding impulse and instinct. In the process, learners learn not to respond as their responses do not carry equal value. Another strategy is writing about learners in the form of journals or essays. In this way, developing an understanding of their engagement with the curriculum and classroom culture which can be shared with colleagues and parents. These strategies may be difficult and challenging for teachers, as they do not have the time, but become essential for the development of good teachers and form part of a pedagogy of developing the self. Teachers can include these exercises in their teaching, counselling, and mentoring (Hansen, 2011: 111).

Waghid (2014(a): 22) contends that people are critical when they do not become receivers of knowledge and rote learning. They engage, question, give opinions and tell their stories. When teaching learners to be critical, teachers should encourage learners to go beyond the given, ask difficult questions and respond to the other. Through narrative imagination, learners learn about others' stories and suffering and consider ways of alleviating others' suffering. Stated differently, teaching them to develop a critical attitude in a quest for meanings responsive to others' vulnerabilities. He states that a critical attitude lends itself to responding to social injustices. Teaching learners to develop critical thinking abilities aligned with action requires teachers to be critical thinkers. Stated differently, teachers create opportunities to engage with learners, open their worlds, and provoke them to break through their constraints. Opening the learners' experiences to questions and judgements, teachers create the space for them to become responsible, independent and act upon injustices. Issues of globalisation, standardisation, achievement, bureaucracies, and outcomes, critical aspects of their lived experiences, should be taught in ways that challenge the concepts and its realities. Learners should be taught to think and question how topics could be differently approached and the consequences of different methodologies. The role of outcomes in stifling creativity and imagination should be questioned. Teachers should not accept topics as

unquestionable and cast in stone. Learners should be provoked to think differently through the effective use of questioning, storytelling, rhetoric, and narrative imagination.

Teaching and learning need to allow for criticism to develop learners to take the initiative, become critical, creative, and not reliant on rote learning. Teachers should not treat academic texts as unquestionable. Prescribed texts should not be viewed as the authority in the classroom. It is a few authors' responses to topics in the curriculum, and through teaching and learning, these ideas and texts should be questioned. The unquestioning practice of one textbook for learners is prevalent in South African classrooms (Waghid, 2014(a): 24). Subjects' content is not neutral and should not be accepted as the only viewpoint on subject matter. Through teaching and learning, learners should create opportunities to critically engage and argue about content. In this way, opening spaces for deliberation and its connection with developing trust and friendships in the classroom (Waghid, 2014(a): 24).

South African curricula advocate for teaching and learning outcomes. Teaching and learning should not only be about achieving predetermined outcomes. It stunts learners' development of skills and the art of reflection, creativity, and moral development. Specified learning outcomes could be regarded as controlling and manipulating learners. Teaching outcomes, what learners should know at the end of the teaching process, determine the learning process. With specified learning outcomes, learners do not choose subject matter or the learning process and are minimally exposed to new beginnings and unfamiliar territory in teaching and learning (Waghid, 2014(a): 28).

Waghid (2014(a): 27) argues that to counteract an education that is prescriptive and controlling, a pedagogy is required that is critical, less reliant on unquestionable texts and does not try to answer all questions. He argues that openness is about taking ownership and responsibility for oneself and the development of agency. Learners should take responsibility and ownership of their learning. An openness in the teaching and learning process advocates for the disruption of the process, questioning the unequal power relations between teachers and learners.

Greene (1995: 14) states that teaching, and learning encompass overcoming obstacles and barriers of expectations, boredom, predetermined outcomes, and capacity. Teaching can be regarded as providing learners with tools to be able to teach themselves. Learning and teaching require an

awareness of something to be left behind to reach for something new. Imagination allows teachers and learners to use meanings of past experiences, review, and reinvent them to become part of the present. Teaching and learning should develop in learners the skills to imagine a just future, a difficult task in the current context of global social injustices.

Greene (1995: 23) states that teaching, and learning is a quest that requires collaboration between teachers and learners, for both to develop their own lived experiences. How do teachers then encourage learners to go on a quest? Treating the world as given, and a predetermined entity does not allow for the application of opening possibilities, a conscious and questioning attitude and taking initiative. Learners need to question and interpret differently to develop different viewpoints. When the known and accepted is open to interpretation, opportunities are created to find new beginnings and make choices. Through pedagogy, teachers should develop ways to move from the known and ordinary to the unknown and new possibilities.

Greene (1995: 27) argues eloquently for the inclusion of arts in the school curricula as it has the power to release the imagination. Narratives, stories, dance, painting, theatre, and poetry have the potential to bring joy to learners willing to engage with it. They elicit an emotional response but equally, participation in the arts is cognitively demanding. Imagination is significant for both teachers and learners. Teachers unable to think imaginatively or allow learners to experience art forms would struggle to teach learners to use their imagination. These teachers might lack empathy and grapple to connect with learners (Greene, 1995:36).

Teachers assume responsibility for the state of learners whose identities are formed in humane communities. Identity is formed in the context of relationships and dialogues. Teachers cannot determine the world the learners will experience but can encourage dialogue, stepping into a new beginning, discussing principles of human rights, social justice, and freedom; without an understanding and experiences of these, learners cannot welcome the other. Classrooms should be nurturing, thoughtful, just and allow for varied concepts of the meaning of being human and life processes. Learners should be allowed to deliberate and be open to incompleteness as new effects will be discovered along with an understanding of possibility (Greene, 1995: 43).

Pedagogies of transformation connect with the realities, experiences, and visions and allow the development of both teachers' and learners' imagination. Alternatives to a restrictive curriculum should be discussed in professional learning communities, together with discussions of the development of a society big enough to encompass and embrace desire, diversity, vitality of play, and the intention to transform. Teachers should name alternatives and imagine a better state of being to break the shackles binding them to an unjust world. For teachers to develop human and transformative pedagogies, they need to be involved in dialectic relationships with their peers and learners (Greene, 1995: 52).

Greene (1995: 165) states that to understand human life, the narrative form is preferred, and different stories are connected by the need to create meaning and find direction. Teachers need to support learners through teaching and learning to enable them to tell their stories, find meaning, discover how things happen, and continue to ask 'why'. This would enable them to learn new things, reach for proficiencies and fully participate in society without losing the essence of their being. Stories should allow learners to develop an understanding to evaluate their traditions and heritages. Teachers should ensure that diverse stories are told, discussed, and plurality considered. If learners discuss diversity from various viewpoints, they could be supported to build bridges amongst themselves. When considering a range of stories, they may be provoked to heal and transform. Despite the disagreements and conflicts, most people value principles of justice, equality, freedom, a commitment to human rights and dignity, without which the other cannot be welcomed. A more significant proportion of people should engage in dialogue and live by these principles to develop a more just world. This is the vision and task of cosmopolitan orientated teachers.

Teachers should continue to deliberate about these issues and ensure classrooms are caring environments where justice is upheld. Learners need to deliberate regularly, choosing to open to one another to continue to strive for human solidarity. Greene (1995: 170) advises that teachers talk to each other, listen to each other's stories, as they work with learners both as a class and individuals. Through reflective and impassioned teaching, more can be done to excite learners to reach beyond themselves, create meaning and develop new perspectives about their lived experiences. The self is in continuous formation by choice of action and is not ready-made. Action

is considered to reflect, take initiatives, make new beginnings, and move towards possibilities that cannot be predicted.

Greene (1995: 181) states that teachers need to encourage learners to be present and reflect on their own learning. Interpretive approaches to learning are becoming prevalent in teaching and learning. Interpretation focuses on the disclosure of meanings for subjects' fields, and the process is a valuable skill for interpersonal relations in communities and in understanding the other. Learners have to learn with a certain amount of rigour to uphold their standards, and understand the connection between the discipline, effort exerted, and the realisation of their vision. The purpose of education could be the possibility of its contribution, enabling learners to become more mindful of his or her lived situation and its possibilities.

Greene (1995: 188) states that teachers should develop the habit of thinking about their thinking. Learners are different and teachers cannot detach themselves from their teaching. Teachers continually recreate themselves within the networks of concern within which they work, realising the importance of community and relations, being aware of keeping the visions of possibility close to their hearts to be able to function in a sometimes-uncaring environment. It is this thinking that allows the opening of the critical community within schools and public spaces.

Teachers are challenged to make their varied, multiple voices heard and become part of the vision for learners**.** The vision to attend to the diversity of consciousness, challenges, barriers, stories, celebrations, acknowledgements and to respond to principles of equality, social justice, freedom, and equity within a context of caring and empathy, is crucial. The principles and contexts should be chosen by learners from their lived experiences with others, and by persons able to transform. Imagination is a crucial factor in transformation (Greene, 1995: 198).

I argue that a pedagogy, inclusive of deliberations and iteration, talking back, as expounded by the three authors, would inculcate in learners a cosmopolitan orientation. The deliberation would include listening, talking, talking back, reflecting, imagining, and critiquing. These processes allow for engagement with the self and the other and develop a culture of human rights and respect. In the current prescriptive and content-driven curriculum and large class sizes, it would be difficult

for teachers to find the time, but the cosmopolitan orientated teacher would create the opportunities for these activities as part of learners' daily experiences.

6.2.2 Forgiveness as part of teaching and learning

> '[F]orgiving, serves to undo the deeds of the past, whose "sins" hang like Damocles' sword over every new generation' (Arendt, 1998: 237).

Teaching and learning should allow for the opening of spaces and opportunities for learners and teachers to analyse and deliberate about the type of society they would like to inhabit. I concur with Papastephanou (2003), Waghid (2010(a)), and Quinn (2010) that forgiveness is an integral aspect of the curriculum, as it allows for recognising the injustices of the past, for example, apartheid: a crime against humanity. Acknowledging injustices, the roles people played to perpetuate injustices, and their effect on people; becoming intolerant of continuing injustices and exclusionary practices, allowing for the development of structures and processes to counteract the harm inflicted, and repayment of historical debt, is an integral part of education, and the curriculum.

If, as argued in chapter 5, to build a cosmopolitan orientation requires forgiveness as a virtue and concept to be part of the teaching and learning process, how should forgiveness be taught through the pedagogical encounter? Is forgiveness only about forgiving and the victim? How does it become part of the transformation process of both the self and the relationship with the other? How does one teach learners about requests for forgiveness, for a group of which they might be part, centuries after the act was committed? How do we approach the discussions of roles people played in perpetuating injustices?

The literature concentrates on the issues of forgiving and the victim, and the varied responses to the questions are based on the conceptual understandings of forgiveness. I argue that, in the curriculum and through teaching and learning, school leaders should ensure that all aspects of forgiveness are taught to enable addressing the wrongful acts of the past. A one-dimensional view of forgiveness places a further burden on victims of wrongful acts, as perpetrators continue to benefit (Papastephanou, 2003: 503).

In the process of forgiveness, one deals with a wrongful act(s), a victim(s), and a perpetrator(s). Forgiveness is a process that involves seeking forgiveness through asking, repenting, remorse,

reparations, and forgiving. It involves people, the other, their relationship, cannot be done in isolation, is a physical act of saying 'I forgive you' and after a period, an emotional one of letting go of resentment and bitterness (White, 2002: 59). 'Forgiving and the relationship it establishes is always an eminently personal (though not necessarily individual or private) affair in which *what* was done is forgiven for the sake of *who* did it.' (Arendt, 1998: 241).

Forgiveness can be at an interpersonal or private level and a sociopolitical or public level. On a private level, forgiveness is a subjective experience involving the person and another party: the victim, the perpetrator, and the wrongful act. On a public level, it involves forgiveness between and amongst groups of people. Deliberations of forgiveness consider (a) the levels at which it takes place and (b) the conditions under which it takes place (Zembylas, 2007: 81).

Forgiveness is one of the responses to being wronged. Other responses include revenge, seeking retribution, deciding to shrug off the wrongful act, leaving it in God's hands or deciding to live own's life despite the wrong. If the victim decides to forgive, what does this mean, and what does it involve? (White, 2002: 57).

Papastephanou (2003: 520) states that forgiveness is a complex and multifaceted process with numerous definitions. The definition of forgiveness determines the response to the process. The perpetrator's attitude influences the process and capturing one definition does not do justice to the process. For example, when the perpetrator sincerely requests forgiveness and is repentant of the wrongful act, forgiveness can be defined as a moral obligation, as the victim might no longer feel resentment towards the perpetrator. But what happens when there is no remorse, repentance, or reparations? It follows that the definition of forgiveness would require a separation between feelings and reaction. The definition of forgiveness, as the development of different positive feelings towards the perpetrator, is morally different from the definition of not participating in vengeful acts. When wrongs are not corrected, are presented as corrective actions, and justice is not done, trying to overcome the feeling of being wronged and living with the wrong, is often the victim's burden. Trying to forgive in these cases can be a continuation of the dominance and power of the perpetrator. Forgiving is a choice and not a duty; it is context-sensitive and activated by the perpetrator's attitude. Seeking forgiveness is a moral obligation. This makes the moral positions of forgiving and requesting forgiveness different. I agree with the argument that teaching and learning about

forgiveness, including the perpetrator's position, can be a remedy for conflict and conflict situations. Forgiveness becomes a moral issue with consideration for and acknowledgement of, the power dynamics in the concept.

What then should be taught in primary and secondary schools? White (2002: 66) indicates that although school curricula in various countries specify teaching forgiveness and forgiving oneself and others, the underlying assumptions are that teachers and learners understand the concept and notions of forgiveness, and they do not view the teaching thereof as problematic.

White (2002) proposes that learners in schools should be taught the relaxed view of forgiveness, learning about generosity of spirit in a diverse classroom. According to her, the strict view, with its burdens and moral duty, would create a problem in foundational teaching of the concept, creating challenges in the classroom environment. The relaxed view, which includes unconditional forgiveness of 'no problem' and 'letting bygones be bygones', could be taught as a practice in a secular manner and does not necessarily have to be linked to religion. This would assist with conflict in schools and in developing cooperation in the classroom. It is not linked to a religious belief, would be acceptable to most cultures and the development of democratic values. The notion is based on the equality of all parties, wrongdoers, and victims, and encourages harmony with others in a diverse, pluralistic classroom (White, 2002: 66).

In the strict view, forgiveness is conceived as a worthy cause. Here the perpetrator has repented, made reparations where necessary, and is on the same ethical stance as the forgiver. He has observed the effect of his harmful acts on the victim and wants to make amends. The victim, experiencing the remorse and the change in the perpetrator, can choose to forgive or could be regarded as duty-bound to forgive him. The act of forgiveness restores the relationship, bringing it back onto its previous footing. The victim does not forget the wrong and is prepared to forgive, given the perpetrator's remorse. Central to the view is the repentance of the wrongdoer and the restoration of the relationship (White, 2002: 59). The challenge is that the burden of forgiving is placed on the victim. It is dependent on the attitude of the forgiver and wrongdoer does not have a strong argument for forgiveness of serious crimes. The possibility of not being able to forgive or continue the relationship when serious crimes and conflict are involved, can be considered as an alternative (White, 2002: 61 – 63).

Papastephanou (2003: 505) states that the strict view, in most instances, is attached to religious beliefs. From religious texts involving forgiveness, she extracts four orientations of forgiveness: forgiveness without punishment, forgiveness with punishment, unconditional forgiveness, and forgiveness *a priori* culpability.

Forgiveness with no punishment: This is for trivial wrongdoings. The perpetrator repents and is forgiven by the victim as a moral obligation. God's influence is in the background, and the punishing hand is human. Forgiveness is between two people and aligns with White's strict view.

Forgiveness after punishment: When a wrongful act has been committed, the perpetrator has been seen to be punished, repented, made amends, and is forgiven by God and the community. God's influence in the process is in the background, and punishment is meted by human beings. This is a process between two people, a victim and perpetrator and aligns with White's strict view of forgiveness.

Unconditional forgiveness: This aligns with White's relaxed view and includes forgiving the unforgivable. This notion of forgiveness does not pressure the wrongdoer to repent or request forgiveness for the wrong done to a forgiving victim. It does not involve an economy of change, is monological and is a human interaction – that is, a wrong committed by a human being to another. After the wrong has been committed, there is no involvement of the perpetrator, and no relationship exists between the two parties. The victim's choice to forgive becomes more than is required and their moral obligation. This coincides with White's relaxed view, which would apply to minor and petty infringements where the victim would forgive and forget easily, and serious harm was not inflicted (Papastephanou, 2003: 506).

White's relaxed, generous view of forgiveness does not seem to fit when it comes to serious harm. In White's relaxed view, if the victim chooses not to forgive a serious harm, it would be acceptable as the victim would no longer have a relationship with the perpetrator. Their lives would not be entangled, and the notion of forgiveness would be moot (Papastephanou, 2003: 507). Derrida's notion of absolute forgiveness and forgiving the unforgivable comes to the fore – 'forgiveness must announce itself as impossibility itself' (Derrida, 2001:33).

This does not involve an economy of exchange, and nothing is expected of the perpetrator. According to Derrida, forgiveness is an ethical act and can only be forgiveness if the impossible can be forgiven. This extreme position places no responsibility on the perpetrator, the victim does not expect anything from the wrongdoer, no repentance or reparation is expected, and the perpetrator is not allowed to remedy the past (Papastephanou, 2003: 507). Forgiveness is a matter for the victim alone; it is a gift bestowed on the perpetrator, with no expectation of a return of the favour.

This notion of forgiveness should be considered in teaching and learning, although care should be taken when emphasis is placed on the forgiving victim. The development of a culture of absolution regardless of the crime and attitude of the perpetrator, is part of deliberations in the classroom (Papastephanou, 2003: 508). The orientation is dependent on the context of the wrongful act, the victim, perpetrator, no economy of exchange demanding repentance, reparations or punishment and reveals a tension within the religious views of forgiveness (Papastephanou, 2003: 508).

Forgiveness and *a priori* culpability: The orientation of forgiveness refers to the relationship with God and not each other. It covers a range of wrongdoings, not necessarily between people, and does not affect any other person, is monological, based on religious assumptions, includes sins against God and not wrongful acts against people or the world. Religious texts narrate stories of the irredeemable sinner aligned with this orientation (Papastephanou, 2003: 508).

I agree that learners should be taught how to forgive and, importantly, how to request forgiveness. The concept of forgiveness should be considered from the viewpoint of the one requesting forgiveness. Forgiveness, encouraged as part of the culture of the school, should be maintained through teaching and learning.

Papastephanou (2003) encourages teaching three different orientations of forgiveness in schools: the strict, relaxed and forgiving the unforgivable orientation (Papastephanou, 2003: 503). Teaching and learning should show that forgiveness and the power dynamics inherent in the concept change when the process is viewed from the perpetrator's perspective or the person seeking forgiveness. The focus should be on both the perpetrator and victim. Most of the inclusions of forgiveness in curricula of schools focus on the aspect of forgiving. The shift in focus to the one seeking

forgiveness and the process of requesting forgiveness changes the power dynamics in the situation, with power shifts becoming more equalised, radicalising the process of forgiveness and addressing the inequality in the situation between the victim and the perpetrator. There are pitfall and disadvantages to focusing on the perpetrator, but these can be alleviated in teaching and learning encounters if teachers are cognisant of the challenges and address them.

Papastephanou (2003) argues that the power dynamics inherent in forgiving should be considered. When the perpetrator is of Western descent, the perpetrator is given more power, placed in an advantageous position, and approaches the wronged from a dominant position. Educating or engaging forgiveness by considering the position of the one who seeks forgiveness would present the perpetrator in a different light and a less dominant and powerful position. She (2003) argues that in teaching and learning from a moral and ethical position, the focus cannot only be on forgiving, an obligation to forgive and a relaxed view of forgiveness. We need to focus equally on an obligation to ask for forgiveness, a need to make reparations and address the wrong to alleviate pain and suffering. When we teach forgiveness only from a forgiving orientation, it places immense pressure on the moral duty of the victim to forgive. This perpetuates the wrongful act and is an act of violence; duty cannot only be what is expected of the other.

Learners should be taught that forgiveness is dependent on the context and is a process that involves a victim and a perpetrator. This can either be one person or groups of people. Forgiveness is not formulaic and follows different pathways and has many different possibilities. It can be relaxed, strict, conditional, unconditional, possible, and impossible, a moral duty or going beyond what is required and includes remediation and reparations. It is not always one or the other, or prescriptive. The processes and concepts should be deliberated in class with the teacher managing the process. Examples and stories of simple acts of forgiveness should be discussed and debated but teaching and learning should not be limited to these. Deliberations of difficult and complex situations should be included for learners to develop a holistic perspective of forgiveness. Examples of acts of forgiveness and different kinds of apologies and confrontations should be discussed in the classroom. Learners should deliberate about forgiving the unforgivable and developing an understanding through deliberation of forgiving as a choice when reparations and repentance have

not been made. Teaching forgiveness as an ethical and social justice issue should incorporate a broader view and discussion of forgiveness, both in religious and secular contexts.

Teaching learners the relaxed view allows both teacher and learners to let go of trivial and petty wrongs. The perspective is important and should be part of the teaching and learning process as it allows learners to 'forgive and forget' minor infringements and does not lead to immoral or neurotic responses to small infringements. Learners should be taught to deliberate difficult and complex interpersonal examples, discuss, and develop an understanding of repentance, reparations, and reconciliation. In these instances, forgiveness should be deliberated from the perspective of the victim and perpetrator. Highlighting the perpetrator's role and responsibility shifts the dynamics of the relations between the forgiver and the one seeking forgiveness and can be a more just way of cultivating forgiveness. The relationship between the victim and perpetrator must be considered and is not necessarily an equal one.

When initiated by the perpetrator, conditional forgiveness alleviates the burden of forgiving from the victim, developing different understandings and values as the perpetrator judges their own actions. The victim is free to exercise his choice; the perpetrator's action is a moral one, and forgiving is not above the call for duty or a matter of existence.

In education, we should consider seeking forgiveness and true repentance as a moral duty. The victim's response is a choice, given the nature of the offence. The pettier the infringement, the greater the moral duty of the victim to respond. The curriculum inclusion of teaching learners not only to forgive themselves and others, but also to view and understand forgiveness from the perpetrator's perspective, allows learners to consider the other and view the power dynamics in the forgiveness process. When teachers teach from the stance of the one seeking forgiveness, learners understand the importance of forgiving themselves for their wrongdoings, freeing them from being burdened by their actions for the rest of their lives (Papastephanou, 2003: 520).

Teaching forgiveness as a multi-faceted concept should help teachers consider their behaviour towards misbehaving learners from a justice point of view. Teachers would enact different concepts of forgiveness through their engagement with their learners, acknowledging an understanding of the power dynamics present in their engagement, the relation between the forgiven and the forgiver,

and reflecting on harmful actions in the classroom. In the act of forgiveness, both victim and perpetrator repent and is remorseful, balancing power relations, reducing victimisation, empowering and freeing both the victim and perpetrator. It is a messy process involving human beings in a relationship with each other (Papastephanou, 2003: 521). I argue that reparations should be deliberated in the classroom to imagine a just society where structural inequalities are being addressed.

6.2.3 Teaching forgiveness in a South African classroom

"[F]orgiveness is the only way to remedy the past" - The Human Condition, Hannah Arendt

What would the implications of teaching forgiveness in the South African classroom be? How would South African teachers, committed to ensuring learners remember and forget the trauma experienced through the centuries, nurture understanding the other and nation-building, and in so doing, develop a cosmopolitan orientation? European colonisation and apartheid have left a legacy of trauma, dispossession, and injustices that the current government struggles to address. There have been processes to address and heal the wounds and traumas of the past. These include revising the curricula, rewriting history textbooks, public apologies, amnesty, mourning, soul searching and the Truth and Reconciliation Commission. Twenty-six years later, South African society is divided along economic and racial lines. The divisions between the rich and poor have not been eradicated, although changes have been made via policies to advance democratisation and redress.

In the curriculum, Life Orientation is a compulsory subject for all learners, from grades R to 12 – yet, in the most likely subject in which the teaching of forgiveness would be situated, no reference is made of forgiveness. According to the CAPS document, DBE (Republic (of South Africa, 2011: 8), the purpose of Life Orientation is to teach learners about the self in relation to the other, others and the world through teaching skills, knowledge and values about the self, citizenship, environment, social relations, healthy lifestyles, physical activity and the world of work. It comprises the topics: self-development in relation to society; social and environmental responsibility; human rights and democracy; the world of work; study skills; and physical education. As stated in the CAPS document (Republic of South Africa, 2011: 9), the specific aims of the subjects are to guide and prepare learners to respond appropriately to life's responsibilities and opportunities, and equip learners to interact optimally on a personal, psychological, cognitive

and moral level. In the Grade 3 life skills programme, under the topic about feelings, one line indicates 'apologies – how to say sorry' (Republic of South Africa, 2011: 54) which is part of a six-hour teaching session. At Grade 4 level, learners are to be taught about conflict and conflict situations for three hours and bullying for another three. In Grade 5, violent situations, recognising and responding to them, are taught for three hours, and in Grade 6, mediation and peacekeeping skills are taught for three hours, and bullying from the perspective of the perpetrator for another three (Republic of South Africa, 2011: 15-24).

In the subject, with its purpose and aims of teaching and learning about the self and others, it would be expected that the concept of forgiveness is included in the curriculum. On further research, I discovered that forgiveness is rarely mentioned, and if present, teaching and learning thereof, is not mentioned. I argue for teachers and school leaders to address the gap in the curriculum in the quest for knowledge and the development of the self in relation to the other, remedying the past, and broadening inclusion through others' narratives – both victims and perpetrators. The development of diversity in thinking, exposes learners to varied experiences of forgiveness. Learners, as future citizens, could develop a deeper understanding of their fellow citizens and citizenship. This could play a role not only in remedying the past, but in preventing future injustices. In this way, moving closer and closer apart and further and further together in the development of a cosmopolitan orientation.

Zembylas (2007: 114) states that teachers need to find gaps in the curriculum, understand the production of subject knowledge and imagine new ways of teaching and learning. They should consult varied resources, and learners' responses need to be considered part of teaching and learning. Teachers should critically engage with their practices and reflect on the process of teaching and learning. It is not easy or comfortable and involves risk. Through teaching and learning 'critical hope', teachers encourage critical thought and questioning and entertain different opinions within a restrictive curriculum.

In countries where conflict is rife or have merged from conflict, teaching about forgiveness and reconciliation is an ethical responsibility to promote citizens' healing. Reviewing and reflecting on the role of forgiveness and reconciliation, including memory, and forgetting, can begin to develop and assist in regaining empathy, vigilance, and humility (Zembylas, 2007: 101). Teaching and

learning should help learners develop a consciousness, both emotionally and cognitively, of the shared meanings, ethical responsibility, and interdependence to promote and challenge the relation with the other and the interaction of communities. These shared meaning are created through narratives, customs, food, dialects, and beliefs. Learners need to develop the skill to make choices, develop resilience to overcome their fears and barriers to change. Teaching and learning must engage them in all aspects of their being (Zembylas, 2007: 101).

Forgiveness is not prevalent in teaching and learning in South African classrooms. I argue that it should be an integral part of pedagogy and embedded in curriculum. It should be taught in all its aspects: from the position of the forgiver and the perpetrator; forgetting and memory should be discussed, and historical debt should be deliberated, including remediation and reparations.

In the foundational phase curriculum, learners from ages six to nine, would be able to engage with others and tell their stories, listen to the stories of others, and ask simple questions of interest. Activities of show and tell about themselves and their families could be encouraged. Story -telling an integral part of their curriculum could be used as an opportunity for different narratives in the classroom and for learners to learn about the self and to respect that others are different. Here, the curriculum could include simple stories of icons and events of colonisation and the apartheid era. Through deliberating and engaging with each other and their teachers, the curriculum allows for a development of a sense of the self as part of a group, local and national identity. Forgiveness as a value should be taught as part of the curriculum, and learners should develop a sense of the concept of relaxed view of forgiveness, both in terms of asking and granting forgiveness for unjust acts. In the intermediate phase curriculum, for learners from ages ten to twelve, the curriculum should include discussions of family trees, while being sensitive to learners who have lost their parents or siblings. Learners can engage with each other's histories as part of their narratives. Deliberation of slavery, colonisation, and apartheid is encouraged to develop an understanding of its contexts and consequences. Here, forgiveness should be discussed in more detail, from both perspectives, including the strict and relaxed view.

From ages twelve to fifteen, learners should be taught the relaxed and strict view, and forgiving the unforgiveable. Deliberation should include conversations of historical debt, remediation, and reparations. Narratives of conflict, conflict situations and historical contexts of conflict should be

included in the curriculum. Learners from the ages of sixteen to eighteen, should be taught about processes of forgiveness, the Truth and Reconciliation process, the dispossession of land from groups of people and the current challenges in Africa.

A cosmopolitan-orientated curriculum requires of teachers to trust the process of uncertainty in teaching and learning; to be trained to encourage the uncertainty, by way of the pedagogy; examine their historical links and roles in events; relate to the stories of others, as well as acknowledge historical debts, remediation, requests and acts of forgiveness. This would require rethinking and reimagining teacher education.

6.3 Implications for leadership

What are the implications for school leadership to lead and guide teaching and learning processes where spaces and opportunities are created for deliberation, forgiveness, and the development of a cosmopolitan orientation? I would argue for school leadership that is open, reflective, develops the self in relation to others, is critical, creates time for deliberation, and develops a culture of forgiveness.

In many schools, school leadership exemplify this orientation. They possess the ability to develop commonalities through their ability to develop a common language for the significance of education. They develop conversations the world over about what it means to be teachers and school leaders. They understand their local environment and is receptive to new ideas. They straddle the local and global and occupy ‘a cosmopolitan space’ (Hansen, 2011: 118).

School leadership should encourage the development of these spaces and support teachers’ understanding that it takes time, patience, experience, and reflection to stand in this space of discomfort. Teachers and pre-service teachers should be encouraged to develop their education paradigms, realising to synchronise vision and practice robustly, is a lengthy process. Teachers ought to understand that education is time-consuming, requires patience and cannot be rushed. The process is a caring, protective one, and should be supported by both teachers and leadership through difficult and joyful times (Hansen 2011).

In South Africa, despite a strong democratisation process, school policies and their practices can become stumbling blocks to developing a human rights culture. Based on the South African’s

Schools' Act, the admission, school fee and language policies should ensure that diversity is evident and the other is welcomed at the school. Sayed and Soudien (2005) argue that the Act's intention is to enact the democratisation of society. Through the Act, the state hoped that schools would be democratised and enact a human rights agenda. It seems that many schools have interpreted the legislation narrowly (Sayed & Soudien, 2005).

Davids and Waghid (2017(c): 109) question what it means for school leaders to enact socially just practices that lead to teachers, learners, and parents participating in deliberation and developing a sense of belonging. School leadership should ensure that policies and practices are implemented justly to ensure diversity and democratisation. Excessively high school fees and the geographical segregation in South African communities facilitate the admission of learners from certain socio-economic background, excluding most learners of impoverished communities from well-resourced schools. This maintains the school's existing situation based on customs, heritages, beliefs, traditions, and the hegemony of one group. Despite the democratisation of schooling, these practices have seemingly been allowed to continue, contributing to a fragmented society with a one-dimensional understanding of the self and the other.

School leadership should ensure that admission policies allow for diversity within the learner population to enable learners to be exposed to and develop a consciousness of the other. How will they listen and understand the other's stories and thinking if not in the classroom? How will they be able to move closer and closer apart and further and further together, if not in the classroom? Forgiveness of past injustices happen over time and through engagement. Thus, school leaders are morally bound to expose learners to diverse thinking and narratives to build a cosmopolitan orientation and foster forgiveness, so needed for the good of all. An admission policy justly administered by school leadership becomes a powerful tool to unlock the door of engagement with the other.

Davids & Waghid (2017(c): 109) argue that school leaders should turn to Seyla Benhabib's (2011) and Derrida's (2000) view of hospitality and hostipitality to support developing a culture of engagement and a cosmopolitan orientation. Hospitality is viewed as welcoming the other and a human right of all in the world (Benhabib, 2011: 5; Derrida, 2000). Hostipitality is the uncertain, dangerous moment when the human right to hospitality is regarded with suspicion (Benhabib,

2011:7; Derrida, 2000) School leaders are responsible for ensuring that teachers and learners understand the concept of hospitality to welcome the other in the classroom. Policies should be viewed as documents enhancing hospitality practices, a human right which can ensure a just school environment. Teachers should be hospitable to learners and staff, developing a sense of comfortability, being at home in a school. Hospitality is encouraged, which means that other people are part of the conversation; their vulnerabilities are considered and attended to by acting hospitably towards them, allowing them to build relationships.

School leadership in developing the self and improving the school environment, should be conscious of the aporetic nature of hospitality which has an innate capacity for hostility. Through policy and its implementation, school leadership as cosmopolitan leaders set the conditions, develop the environment and culture for welcoming learners as strangers to the school and need to be conscious of hospitality as an intentional experience, proceeding beyond knowledge towards the other, a process of waiting for learners (strangers) and what is yet to come, and its anachronistic nature. Hospitality, as future-orientated and a process of invitation or visitation requires of school leadership to plan for the unexpected and the impossibility of hospitality to be overcome. Stated differently, school leadership as a human undertaking should not allow hostility to become prevalent when developing the conditions for teaching and learning. The admission and code of conduct policies set the conditions for welcome and these conditions should overcome the impossibility of hospitality. A vigilance of the aporia in hospitality is necessary in cosmopolitan leaders for the development of learners and their capacities. In their development, school leadership should be cognisant of their approaches to hospitality and how their social and political context have shaped their understandings of hospitality. Whom they welcome and the conditions that are set, are important for educational development in South Africa (Derrida, 2000).

School leadership, through the admission, school fee, language, and employment practices, need to ensure that the school community reflects society's diversity. Learners should be exposed to different voices, experiences and be taught how to be hospitable and respectful of the other. This is only possible when the school community reflects diversity; learners can see themselves reflected at the school, in the classroom, in their teachers and school leaders.

Employing teachers to reflect the plurality of the South African society is an act of justice and democratisation. Learners exposed to diverse teachers with different narratives and perspectives would relate, starting different conversations. Opening up to different ways of doing, in a diverse school should be the norm for learners, mediating some of the challenges in the development of a cosmopolitan orientation, and preparing learners to engage with others, to live in both a local and globalised world with its fluid borders and pluralities.

Through self-development, school leaders need to reflect on their perception of themselves, teachers, and learners. How they perceive themselves will determine their response and perception of others. Apartheid and colonisation have distorted people's view of themselves and others, which is reflected in their practices of human rights and access to justice. When school leaders exclude learners and teachers based on school policies, they continue to view the world from their vantage points where they are the subjects and the learners the objects of their decisions. They argue that learners cannot speak the correct language, do not have the funds, or live in the area, affect the academic standards, and do not belong at the school. Furthermore, learners should attend a school where others speak the same language, share similar customs and economic backgrounds.

School leaders should consider their perceptions of the self and the world, acknowledging how their histories have shaped their narratives. Their identities and identity presentation have been shaped by race, an integral part of their stories (Soudien 2002). This determines their view of the world and the treatment of the other. Therefore, school leaders and teachers should be in a state of constant hostipitality with themselves, challenging and considering their own humanity, respecting, and understanding ways of being of others. Learners and teachers should be guided and taught both hospitality and hostipitality to acknowledge and recognise their own and others' injustices and to correct them. In this way, cosmopolitan education and the development of a cosmopolitan orientation is about the continuous development and understanding of the self and not only about others.

In the development of cosmopolitan spaces in classrooms and schools, learners and teachers can deliberate their views of themselves and others and engage in iterations challenging perceptions of their cultures through perceiving themselves from the viewpoint of others (Benhabib, 2011). School leaders should create spaces for these conversations to take place, engage in dialogue and practice

just listening. Deliberation, talking back and allowing critical voices to be heard, enhance the development of a culture sensitive to others' human rights. When school leaders acknowledge and consider hostipitality, they become open to new beginnings by taking risks and opening to the strange. For schools to be relevant and cultivate in learners a commitment to peaceful co-existence, school leaders need to develop their self-understanding to contest the challenges of human rights and justice in South Africa. They should become 'agents of unrestricted understandings of the potentiality of a school in relation to the potentiality of a learner and learning' (Davids & Waghid, 2017(c): 111)

Teaching and learning should disrupt the way learners view themselves and others. School leaders should challenge their perceptions of the self. Living under the conditions of apartheid has left South African citizens with a distorted view of themselves, a reduced way of being for the disadvantaged peoples. Taylor (1994: 25) maintains that identity is partly shaped by how we have been seen and recognised by others in our lives and equally by how we have not been seen and acknowledged by others. There should be notions of how we have become and where we are going to have a sense of who we are. Our sense of self develops within the context of our environment and the people in it. School leaders need to consider how this recognition and non-recognition has shaped who they have become, freeing themselves from the constraints of whom they think they should be. Free from distortions and perceptions attached to their views of themselves, school leaders can allow themselves to become the leaders they are supposed to be.

Leadership should intervene to ensure just practices in the appointment of staff. School leadership participate in the processes and has significant influence on appointments. It is not uncommon for the staff of well-resourced schools to not reflect the diversity prevalent in the country. If there has been an inclination of leadership to transform and reflect on their role in perpetuating a divided society, these are isolated and sporadic cases and not the norm. Standards have provided schools with a mechanism to exclude groups of people from appointments to bypass equity and redress considerations. In this way, it seems, race and class have been rearticulated to maintain and preserve the status quo of pre-1994. It is important that twenty-five years after democracy, the decentralised system recovers the capacity to hold educational and school leadership to account and build the disadvantaged's capacity to participate more effectively within the system. No longer should we be

reading articles of teachers that have been excluded from well-resourced schools based on their colour and identity (Sayed and Soudien, 2005).

6.4 Conclusions

In this chapter, I discussed teaching, learning, and the teacher's role in developing a cosmopolitan orientation. I discussed the role of forgiveness in South African classrooms to support the process of forgetting, remembering, and healing from past injustices, a crucial process for cosmopolitan education in a society recovering from the conflict of apartheid and colonisation. I argue for creating cosmopolitan spaces for iterations and engagement. I discuss the inclusion of the concept of forgiveness into teaching and learning and highlight its absence in the current South African curriculum. Teaching and learning should allow for opening of spaces, and opportunities for learners and teachers to debate, discuss, analyse and deliberate about the type of society they would like to inhabit.

The six ideas and concepts embedded in the curriculum for a cosmopolitan orientation have been highlighted in the pedagogy. I conclude that it is possible but not easy to develop a cosmopolitan orientated pedagogy. Teachers have a significant role in developing a cosmopolitan orientation; therefore, teacher education is crucial. Hansen (2011) argues that teachers need to be conscious of forces that influence their outlook and paradigm. Teacher education training should highlight the self's development to enable teachers to understand and develop their cosmopolitan orientation. Roth and Papastephanou (2012: 189) state that teacher education should be reconstructed to include social, political, and moral dimensions of life. It should include reflection, use of imagination and a pedagogy of deliberation.

I analysed the implications for school leadership in occupying a cosmopolitan space to develop a cosmopolitan orientation. A mutual trust relationship between citizens (school leaders, teachers, learners) is the foundation of a just system (Callan, 1997). The task of school leadership is to develop an environment of trust through the processes of engagement.

I highlight the crucial role of school leadership in the development of a cosmopolitan orientation. Papastephanou (2012) argues that a cosmopolitan is developed by developing the self who not only participates in an external journey but travels inward, to understand. The orientation is the

development of attitudes, norms, values, and reasoning internalised through socialisation and education. It is part of the self that determines the treatment of otherness and the other. A reflective cosmopolitan will reflect on the effect of their attitudes, values, and ethics on the other and whether these should be reconsidered (Papastephanou, 2012: 3). In their role as gatekeepers to access, redress and remediation, school leaders should decenter themselves to reconsider and re-imagine their schools as environments of justice and human right practices.

I agree with Hansen that some ideas are idealistic, but without hope and an ideal, nothing becomes possible (Hansen, 2011: 116).

CHAPTER 7: CONCLUDING REFLECTIONS: TOWARDS A DEFENSIBLE FORM OF SCHOOL LEADERSHIP IN SOUTH AFRICA

7.1 Research summary

In the current era of school improvement and standardisation, school leadership faces many challenges, both globally and locally. The dissertation examined perceptions of educational leadership informed by cosmopolitanism, as essential for the development of school leadership's moral and ethical norms, and argued for re-imagining an education model for democratic citizenship. The dissertation argued for school leadership that is defensible in addressing the challenges of social justice and school improvement, reflecting the vision of the country's constitution. Stated differently, I argued for a defensible form of school leadership enabled through a philosophical framework of cosmopolitanism coupled with deliberative democracy and the development of a cosmopolitan able to contribute to democratic citizenship. Researchers argue that school leadership is central to promoting or inhibiting change, innovation, and transformation. The limits of leadership as control are observed through the current plethora of challenges and injustices, and the development of an understanding of educational leadership as a moral and human engagement has become imperative (Biesta & Mirón, 2002). The role and function of school leadership are examined due to its criticality in addressing social justice challenges. I contend that the way forward is not to find new strategies to address the challenges but to develop new norms and perspectives through envisaging new possibilities.

For the past twelve years, I have been a district official and part of middle management in the Western Cape Education Department. For five years, I worked with twenty-five ordinary public primary and high schools, one of which is a special school for severely mentally differently abled learners, organised in a circuit. The schools represent a cross-section of schools' wealth distribution in an urban area, from quintiles two to five, and represent well-resourced, fee-paying schools and disadvantaged, fee- and non-fee-paying schools. In a day, I could be visiting a school in one of the wealthiest suburbs, as well as one in a poverty-stricken community. The focus of my work is effective management and leadership of schools, ensuring functionality and school improvement, irrespective of their context. In my role, I often questioned the instrumentalist approach to education

disguised as transformational and searched for a more just expression of leadership, both for myself and school leadership. I questioned school leadership's duties and responsibilities in a bureaucracy where policy is driven by neoliberal principles, formulated at a national and provincial level, and enacted at school. My post's responsibilities are complex, as it represents formal and informal communication and liaison between schools, districts, and head office leadership. In education in South Africa currently, the role is part of an instrumentalist approach to leadership and enacted as one of compliance and administration. Due to time constraints, minimal flexibility for engagement and development, unaligned to parameters of compliance, is possible. Part of my journey has been reimagining an education terrain addressing social injustices, with citizens' concerns regarded as equally important. I do not use the term 'free from injustices' as no environment can be free from injustices (Badat & Sayed, 2014). Having lived thirty-three years of my life under apartheid laws and been discriminated against based on skin colour, gender and religion, I ask what a defensible form of school leadership should be? What needs to change or be incorporated in the current paradigm, to create a possibility of pragmatic implementation of just principles? In reimagining school leadership, including my role, what could it possibly look like? To participate in the conversation, I turned to the literature.

The literature on school leadership theory is silent on the relationship between the ideal norms of cosmopolitanism and school leadership practices to develop just and ethical responses to social injustice. In the study, I examined the literature and developed arguments for the inclusion of cosmopolitanism in policy texts, the development of a cosmopolitan philosophical framework necessary for school leadership, and a cosmopolitan orientation in the school's curriculum. In this way, I address social injustices and enable learners as cosmopolitan citizens to respond responsibly to local, national, and global challenges. The study engages with the nature and scope of education and concomitant norms for a defensible form of school leadership in a pluralistic society. This area has been under-explored in educational leadership theory and entails the context and conditions in which school leaders respond to current challenges to "strengthen the reception of a shared humanity" (Roth & Papastephanou, 2012:190).

Although much progress had been made in addressing inequality in South African schools, exclusionary practices are practiced, either intentionally or unintentionally. Learners are excluded

through admission and language policies and economically through exorbitant school fees, used to maintain small class sizes. Where schools have admitted learners of different social backgrounds, the underlying assumptions are that these learners will seemingly, be assimilated into the school's dominant culture. The South African Schools Act aspires that school leaders are transformational and engage with diversity challenges prevalent in South African schools, preparing learners to engage and develop an understanding of their society and the world. Despite these ideals, Christie (2008: 3), Bloch (2009: 61), Spaull (2013: 9), Davids & Waghid (2017(c)), and Badat and Sayed (2014: 136) argue that education in a democratic South Africa is failing most learners. Learner performance indicates that most South African children perform below the curriculum requirement and have not achieved the required literacy and numeracy levels. Most learners' education can be considered inadequate, decreasing opportunities for meaningful employment, and diminishing their sense of self. Social inequalities are reinforced and contribute to a continuing cycle of poverty. The state provisioning of teachers, a determining factor in large class sizes, contributes to learners' lack of achievement in literacy. The ability to read, or the lack thereof, summarises the level of inequality in South Africa and reflects the structural inequalities of racial and geographical apartheid (Spaull, 2019: 14).

A socially just education system develops citizens' cognitive, emotional, social, and other capacities, creates opportunities for lifelong learning, encourages citizens to become economically and socially functioning, and develops their ability to participate as critical and democratic citizens. Through its education policies, despite the democratisation agenda, I claim that the South African government has not provided sufficient opportunities to ensure freedom for all citizens. After apartheid, the government dealt with transformation in two ways: racial discrimination was addressed through the social justice concept of racial redress. Secondly, the education system had to be maintained, and change could not disrupt the system, reducing the impact of social justice despite the democratisation of education (Badat & Sayed, 2014: 129; Spaull, 2019).

In my work as a teacher at a disadvantaged school on the Cape Flats of Cape Town, and in my current role, I experience much joy and satisfaction when learners succeed at school level and continue to lead peaceful and happy lives. However, I simultaneously experience much anger, frustration, and sadness as the inequality in the quality of education provision by the state. Whilst

a teacher, I taught fifty-four Grade 12 learners in one class, in both English and Afrikaans, at the higher and standard grade level[2] due to a lack of teacher resources. Though this was a collaborative decision, lasted for a year, and I had assistance for disciplinary challenges, I continued to teach bilingual classes for a few years. In historically well-resourced public schools, governing bodies employ additional, well-qualified teachers, decreasing class size to improve teaching and learning. Some public schools have learner to teacher ratios well below that of disadvantaged schools, with both learners and teachers having access to resources including e-learning opportunities. During the pandemic, learners thrived in some public schools, primarily due their access to resources. Though it is an irrefutable argument that support is necessary during the time, it is not available to learners from disadvantaged schools. Insufficient state provisioning, including access to e-learning and data, contribute to broader learning chasms and greater inequality between rich and poor.

A streamlined CAPS curriculum introduced in 2011, with detailed teaching programmes, allowed teachers to drill learners in basic content. These changes improved learning to a degree but did not transform the teaching and learning landscape. High school fees allow better resourced schools to provide more educational opportunities to their learners, irrespective of a state curriculum, reinforcing social inequality. Therefore, the government needs to provide diverse and challenging curricula with context-based pedagogies for all learners, including the poor and disadvantaged. Badat and Sayed (2014) argue that post-1994, the South African government has not implemented a maximal version of social justice in the education policy. This could be due to conflicting

[2] Higher and standard grade levels refer to the teaching and assessment of a subject at two levels from Grades ten to twelve. Prior to 1994, in the CNE education system in South Africa, a subject could be taught at higher or standard grade level. Standard grade included the basic content knowledge of the subject. Higher grade included standard grade and extra content, demanding higher levels of cognitive thinking, both for teaching, learning and assessment. Several subjects at higher grade levels were admission criteria for universities. Higher and standard grade levels were removed from the curriculum with the introduction of OBE.

understandings of redress and equity as a mechanism to correct historical injustices. One understanding entails no material redistribution or repayment from the previously privileged, as in the standardisation of schooling. Another form of distributional justice involves distributing resources to the most disadvantaged people during apartheid, distributing resources away from the previously privileged minority.

In addressing the critical components of my research question, I showed how cosmopolitan education can further the development of democratic citizenship, how school leadership through a cosmopolitan orientation, with forgiveness as a foundational pillar, can contribute towards just citizenry and how forgiveness as a concept and lived experience contribute towards a renewed concept of democratic and cosmopolitan citizens in South Africa. As a research study in the philosophy of education, I reflected on the beliefs, understanding and norms of the current education system and its alignment to social justice challenges. I reflected on the implications of a cosmopolitan orientated education with forgiveness as a norm for school leadership, the implementation in teaching and learning, and how education grounded in deliberation would transpire in a South African classroom for learners, as future citizens, to learn how to live peacefully in an interconnected world. I reflected on the implications for including forgiveness in teaching and learning and how a reimagined cosmopolitan education could unfold. I showed four areas to consider for the development of a defensible form of school leadership. Firstly, the development of policies geared towards social justice norms implemented pragmatically to transform the technical approach to school leadership. Secondly, deliberation as a pedagogy for implementing a curriculum to achieve the vision for democratic citizenship. Thirdly, forgiveness as a crucial element in teaching and learning contributes towards the development of a cosmopolitan orientation for learners and school leaders. Lastly, the development of the self as part of school leaders' development to inculcate cosmopolitan norms.

In Chapter 2, the dissertation showed that deliberative democracy as a philosophy and practice contributes to a credible form of leadership, as it supports practices of understanding moral and ethical dimensions of schools, including challenges of diversity and inclusion. Deliberative democracy involves deliberation and the engagement of citizens (Fusarelli et al., 2011). I argued for deliberative democracy as a vehicle for a defensible form of school leadership as its vision of

moral justice can be defended. Englund (2011) stated that the principles of deliberative democracy geared towards engagements in pluralistic societies allow school leadership to create dialogical environments focused on school improvement. The possibilities of reimagining education could become a reality for school leadership (Biesta & Mirón, 2002).

Democracy has not achieved better living conditions and opportunities for advancement for most learners. This is supported by Gerwitz (2006: 76), who stated that due to policy and resource pressures, participation by parents, teachers, and learners in decision -making process is minimal. Schools focus on achieving targets and learners who cope with the academic rigour of systematic tests, enhancing the schools' overall academic performance and reputation. In turn, insufficient state resourcing compels schools to exclude learners who disrupt other learners' learning and struggle to cope with the cognitive demand. Griffith's (1998: 13) view of social justice has implications for schools that serve diverse sectors of the communities. I argued that leaders should be cognisant of developing an understanding of resource distribution, power dynamics between peoples and structural injustices to function in a defensible manner. In schools, social justice is enhanced through engagement, deliberative communication with learners, teachers, and other stakeholders. Social justice forces school leadership to study the historical context of arguments to ensure the enactment of justice (Griffiths, 1998: 5). The dissertation shows that it would be difficult to justify a credible leadership framework in South Africa without including social justice as a core principle.

The dissertation examined the discourses on the realisation of an ideal philosophy to develop democratic citizenship. Citizenship, a contested concept with multiple understandings, operate locally, nationally, and globally. I argued for an understanding of democratic citizenship as a sense of belonging to the world, with deep roots in the local culture, national identity, and responsibility for advancing justice. Education for democratic citizenship requires the advancement of justice for all people, irrespective of their country of birth. Rights and obligations are bestowed on citizens living in a geographical area. Citizens should not be compelled to choose between their obligations to their country and others. Schools as public institutions are ideally placed on teaching learners to be democratic citizens, respect others' dignity, and, in this way, advance democracy through an educated polity. Democracies survive when citizens are taught to be democratic. Waghid & Davids

(2018) argues that teaching about, through and for democratic citizenship implies that it be taught as a subject, but learners should be taught how to be democratic through pedagogical acts to inculcate the virtues, norms and skills necessary to participate as citizens. I argued that citizenship is not a means to an end but an ongoing process of becoming.

The dissertation argued for deliberation as a pedagogy for school improvement, turning to Benhabib (2011) in the literature. I claimed that the concept could be transferred to the education domain; stakeholders in the school system have the right to engage and interact with education policies and legislation through democratic processes, develop and articulate their opinions to influence processes. Suppose learners are taught that commonalities and difference teach people how to treat one another justly. In that case, deliberative democracy coupled with cosmopolitan education could teach that engaging from the other's perspective allows for reflecting on new and different ways of engagement, leading to maximal acknowledgement and acceptance of all people.

In Chapter 3, the dissertation examined Hansen (2011), Papastephanou (2012) and Benhabib's (2011) views, reflecting on their writing of cosmopolitanism norms and deliberation. I am persuaded that the framework of cosmopolitanism as a philosophy and way of life, integrated with deliberative democracy, contribute to an understanding of educational leadership essential for a defensible form of school leadership. Cosmopolitan norms, including pragmatic implementation of open-mindedness and caring, address issues of social justice and inequity, allowing leaders to engage with teachers and learners while improving the school's academic standards.

The concept of cosmopolitanism as a blend of moral, ethical, cultural, and political ideals resonates with Biesta and Mirón (2002) views of educational leadership. They argue that new discourses on educational leadership have brought new issues into the discussion: moral, ethical, and political dimensions of educational leadership, which looks at questions of diversity in culture, identity, and the role of democracy in leadership. Through analysing the literature, I showed that an understanding of educational leadership as a mechanism of control demonstrated a dearth of solutions to the complex issues that school leaders face. There is the realisation that educational leadership is a human and ethical undertaking and education requires understanding, trust, vision, patience, and courage.

In the current context of globalisation, social injustices, global ecological crises, global capitalism and monopolisation of information, school leadership's role needs to be clearly defined. Although the economy cannot be disregarded, schools do not only serve the economy, and the economy should not be allowed to set the agendas of education (Biesta & Mirón, 2002). Policies are silent on the 'the need and value of enabling students to become cosmopolitan citizens in, *inter alia*, moral, educational terms' (Roth & Papastephanou, 2012: 187). I showed that it does not emphasise and provide opportunities for engagement with the challenges of globalisation, other than emphasising the need to educate students to be economically functional for a globalised world, neither are changes in the economy and the changing nature of job market and education negotiated consistently with the role players. The way that education should respond to educating learners to be critical, creative, reflective, engaging cosmopolitan citizens is ambiguous and vague.

Hansen (2011) states that cosmopolitanism has an educational priority in learning institutions. It involves 'coming into the world; becoming an inhabitant, becoming at home, cultivating roots in, and consciousness of the stream of human meaning-making across space and time' (Hansen, 2011: 113). The educational agenda of cosmopolitanism is the concept of deliberative engagement though which people remain in the process of becoming. He describes deliberative engagement through which people 'experience… [a] reflective openness to the new fused with a loyalty to the known' (Hansen in Waghid, 2017: 336). He emphasises deliberative engagement as a way of learning from and about each other and cultivating humanness through the engagement. Papastephanou's (2012: 222) view of cosmopolitanism as 'thoughtful commitment to peace, freedom, and good for all (i.e., biota, human beings and nonsentient reality)' would encourage deliberative encounters amongst human beings. I extended this notion of cosmopolitanism to my study of a defensible form of school leadership in today's complex world.

In Seyla Benhabib's (2006, 2011) view of deliberation, engagement is dependent on the argumentation and persuasion of the deliberators. In Hansen's (2011) view, reflectively being loyal to what is known would influence changing one's views and would not solely be dependent on persuasion and argumentation. Critical self-reflection would play a role (Waghid, 2017). Papastephanou's view of deliberative encounters is underpinned by 'being a stranger nowhere in the world' (Papastephanou, 2012: 111) is always to experience hospitality. This means that

irrespective of the other person's arguments, whether it is inappropriate or irrational, they cannot be dismissed and requires hospitable behaviour throughout the encounter.

The ideal of cosmopolitan education that advocates good for all embrace people's right to be who or what they want to be. These views of cosmopolitanism offer 'education an indispensable and deliberative impetus' to grapple with exclusion, diversity, and the denial of the other and otherness' (Waghid, 2017: 340). People have the right to exercise their own culture. The assimilation of people into the dominant culture, as in a school, denies them the right to be different and indifferent. No one person or institution has an absolute monopoly on goodness. This would dismiss diversity, difference, and grapple with the challenges of justice. Cosmopolitan education allows people develop an understanding of others' viewpoints and connectedness and in so doing, develop and understanding of the self (Hansen, 2011:3). I argued for exploring the concept in relation to a form of school leadership that can be defended.

Chapter 4 examined the role of education policy in developing norms for a defensible form of school leadership. I argued that a cosmopolitan philosophy developed through cosmopolitan education should be incorporated in education policy as 'acting as a cosmopolitan is to act as an educated person' (Waghid, 2014(b): 332). I highlighted the relationship between cosmopolitanism and education, emphasising a moral duty to humanity and developing a normative framework of behaviour towards others. I examined the relationship between school leadership, deliberative democracy, and the foundational pillars of cosmopolitan education. I argued for the inclusion of six areas as part of the foundational pillars of cosmopolitan education: the process is time-intensive as it requires engagement with ethical and social justice issues; is not based on outcomes, involves developing the self in relation to others and develops new thinking and beginnings; involves critical learning, which emphasises the development of cognitive skills, allowing for the evaluation of knowledge about others and its influence on the relationship to the world; develops mutual respect; the role of forgiveness and the inclusion of history in the curriculum to enable learners to learn from each other's stories, histories and its entanglement with others' histories and lastly the core function of deliberation in teaching and learning. I showed that, in this way, cosmopolitan education addresses both social injustices and school improvement.

In Chapter 5, the dissertation argued for a cosmopolitan orientated curriculum. I showed that CAPS, with outputs and tests as core outcomes, reinforce the inequalities in the South African society and is disconnected from cosmopolitan education and its foundational principle of the commitment to the good for all beings. A curriculum with a cosmopolitan orientation should include all subjects within the current curriculum, with a pedagogy orientated towards a level of self-understanding that allow encounters with others to change and open the individual to new beginnings and understandings. I contended that forgiveness as an integral aspect of the curriculum allows for recognising the past injustices, one of which being apartheid: a crime against humanity.

I concluded that, though introducing a cosmopolitan orientated curriculum would be difficult due to the radical differences to the current curriculum, possibilities exist for its inclusion in the current curriculum through a shift in pedagogy. I showed that the teacher and school leadership role is fundamental to the process and, therefore, teacher education inclusive of cosmopolitanism and cosmopolitan norms is a necessity**.**

In Chapter 6, I examined teaching, learning, and teachers' role in the development of a cosmopolitan orientation. I argued for the inclusion of the concept of forgiveness in the South African classroom to support the process of forgetting, remembering, and healing from past injustices. I showed that it is a crucial inclusion in cosmopolitan education and the development of democratic citizenship in a society recovering from the conflict. I argued for creating cosmopolitan spaces for iterations and engagement. Teaching and learning should allow for the opening of spaces, and opportunities for learners and teachers to deliberate, analyse and re-imagine the society they would like to inhabit.

The dissertation argued for six foundational ideas and concepts embedded in a cosmopolitan orientated curriculum in examining pedagogy. I concluded that it is possible but not easy to develop a cosmopolitan orientated pedagogy. Teachers have a significant role in developing a cosmopolitan orientation. Hansen (2011) argues that teachers need to be conscious of the forces influencing their outlook and paradigm. I contend that teacher education should emphasise the self's development concerning others to enable the teacher to understand and develop a cosmopolitan orientation. I argued that school leadership's task is to develop an environment of trust through processes of engagement.

7.2 Forgiveness in the South African curriculum

If, as argued in the dissertation, to build a cosmopolitan orientation requires forgiveness as a norm to be included in teaching and learning, I examined how forgiveness is taught through pedagogical encounters. The questions examined are: Is forgiveness about forgiving only and concerns the victim? How does it become part of the transformation process of both the self and the relationship with the other? How does one teach learners about requests for forgiveness, for a group of which they might be part, centuries after the act was committed? How do we approach the discussions of roles people played in perpetuating injustices? I showed that, through curriculum and teaching and learning, school leaders should ensure that all aspects of forgiveness are taught to enable addressing the wrongful acts of the past. A one-dimensional view of forgiveness places a further burden on the victims of wrongful acts, as perpetrators continue to benefit. I argued that seeking forgiveness is a moral obligation, and, therefore, the positions and power dynamics of forgiving and requesting forgiveness is different.

In countries which have emerged from conflict or where conflict is rife, teaching about forgiveness and reconciliation is an ethical responsibility to promote citizens' healing. Reviewing and reflecting on the role of forgiveness and reconciliation, including memory, and forgetting, can begin to develop and assist in regaining empathy, vigilance, and humility (Zembylas, 2007: 101). In South Africa, with its structural, economic, and social inequalities, forgiveness is important, as the legacy of apartheid is evident and continues to determine societal actions. Papastephanou (2002: 81) argues for a curriculum inclusive of the teaching of forgiveness, and requests for forgiveness, arising from encounters with others. In this way, seeking to understand the other's culture and the nature of the relationship between the self and others. Others' account of history should be considered, and through the curriculum, an understanding developed of historical perspectives. I showed that it would firstly involve acknowledging the actions at the time, and their evolution, over time. Secondly, it involves discussion and debate of its interpretations. Thirdly, it involves remedial actions, settlement of debt, in terms of resources, forgiveness and justice.

I argued for forgiveness, becoming an integral part of the curriculum and its implementation to countenance violence and unjust acts. I showed that it allows for acknowledging injustices, roles people played to perpetuate injustices, the effect on people; becoming intolerant of continuing

injustices and exclusionary practices, the development of structures and processes to counteract the harm inflicted, and deliberation of repayment of historical debt, and argued that it should be an integral part of education and the curriculum. I argued that debt could not only be paid within an ongoing system of injustice; deliberation of systemic structural changes should occur. The protests, unemployment levels, poverty, violence, continuing acts of injustices, and acts of intolerance in classrooms indicate that change must happen, and school leaders must be part of and lead the change as leaders of their institutions. In my engagements with school leadership, the conversations' developmental aspects are mostly curriculum-based and are often subsumed by compliance challenges. Conversations on forgiveness are rare, primarily due to differing philosophical frameworks, time constraints, and trust relations.

I showed that the arguments for the inclusion of forgiveness in the curriculum to enable future citizens to live in harmony should be heeded. The current teaching of history is based on interpretation and analysis of the CAPS curriculum content. I argued for the inclusion of texts about exploring crimes against humanity; case studies of the Truth and Reconciliation Commission in South Africa; discussions of apartheid, colonialism, slavery, and different interpretations thereof, using narrative and narrative imagination. The concept of forgiveness should be a thread woven through all subjects as the teaching of forgiveness is crucial in our society and would require confidant teachers to facilitate the processes rationally and coherently.

The dissertation examined how the South African teacher and school leaders, committed to ensuring their learners remember as well as forget the trauma experienced through the centuries, nurture an understanding of the other, and the development of a cosmopolitan orientation. The dissertation showed that teaching and learning about forgiveness is uncommon in South African classrooms. I argued that it should be a fundamental part of the pedagogy, immersed in the curriculum and taught from the perspective of the forgiver and perpetrator. Consequently, I contended that teachers and school leaders must address the gap in the curriculum to encourage understanding and knowledge of the narratives of others and their historical contexts.

In teaching forgiveness, including historical debt and reparations, curricular precautionary measures should be taken to prevent a sense of entitlement by victims. The goal of teaching forgiveness is the act of forgiveness. The deliberation of historical debt is arguably an act of

remediation and reparation. Though precautionary measures are advised, I argue that deliberation of the concept is of paramount importance in developing the self in relation to the other. In the Truth and Reconciliation Commission, considered successful in achieving its goals, deliberation was a contributing mechanism for perpetrators to seek forgiveness. The intention is not to burden learners with their forefathers' debt or engender feelings of guilt but to develop mechanisms through the curriculum to address challenges learners face. The development of the foundational skills to resolve conflict is part of deliberating about forgiveness.

As a district official, I conducted workshops with school leadership and staff on the strategic intervention of Western Cape Education Department, Transform to Perform, developed by the province's executive committee. In 2017, the strategy was implemented in all schools, addressing challenges in education, by changing attitudes, values and mindsets of learners, teachers, and staff in the province, and in this way, transforming thinking. It addresses the challenges in education by developing a mindset of belief in and value of the self, developing character, social interrelatedness, and national development, with the understanding that it could lead to better behaviour and improved performance and results (Wcedonline, 2021). The strategy's implementation involved workshops with district staff, who in turn, conducted workshops with school leadership and staff.

The implementation of the strategy is ongoing, and one of the outcomes has been the display of the Western Cape Education Department's mantra of " Enter to learn and leave to serve" at all schools. Schools choose monthly values that are displayed and discussed in classrooms in relation to behaviour, attitudes and best practices. The vision of WCED, 'quality education for all learners in all classroom in the province', is advocated (Wcedonline, 2021). District officials and school leadership present regular reports to the head office on the implementation of the strategy. While, the initiative has been enthusiastically implemented and is indisputably a necessary one to support societal challenges, what is disputed is the philosophical framework, the implementation methodology and its inclusion in the curriculum. I argue, based on anecdotal evidence, that in most instances, the values are seemingly, not taught from a historical perspective, listening to the narratives of others and their perspective. I contend that based on the literature provided by the Western Cape Education Department, the framework is premised on the concept of performance, as the stated goals of the strategy are improved performance and academic results. The strategy is

not part of the formal curriculum and considered an extra-curricular activity taught in general assemblies and classrooms, as teaching values are not explicit in all areas of the CAPS curriculum. The concept of forgiveness is an option in the strategy, and if introduced to learners, it is from the perspective of the forgiver and not the perpetrator.

The Transform to Perform strategy provides a crucial opportunity to include an understanding of forgiveness in current school activities, and further explore practical implications of the concept in teaching and learning. The paradigm of the strategy could broaden to include the other in deliberation.

7.3 School leadership in South Africa

The dissertation examined the implications for school leadership leading and guiding pedagogical processes where spaces and opportunities could be created for deliberation, forgiveness, and the development of a cosmopolitan orientation. I showed that school leadership that is open, reflective, critical, develops the self in relation to others, creates time for deliberation and develops a culture of forgiveness contributes towards a credible form of leadership.

School leadership, their management of curriculum, and their role in contributing to the development of a just society through curriculum delivery should not be underestimated. The BlackLivesMatter movement, initiated after the death of a black American citizen by white policemen's actions in June of 2020, and the narratives of South African learners, of their experiences in historically white schools, demand change. The current paradigms, practices of racism, and engagement should be addressed systemically through the curriculum and by courageous school leaders.

I highlighted the crucial role of school leadership in the development of a cosmopolitan orientation. Papastephanou (2012) argues for the development of the self. She argues that this cosmopolitanism demands an ‘ongoing decentering of the self and an education that enables such eccentricity’ (Papastephanou, 2012: 3). I showed that leaders, should consider creating spaces to improve access, redress, and remediation, and perhaps, decenter themselves to re-imagine all schools as critical environments to inculcate, and further promote justice and human rights practices.

Sayed and Soudien (2005) argue that the South African Schools Act's implementation is narrowly aligned to the intention of redress. School leadership, including school governing bodies, is responsible for developing the policies that have seemingly been used to exclude learners and teachers from well-resourced schools, when they should be instruments to advance democracy. The code of conduct of learners, a policy crucial for outlining the norms for disciplinary procedures, in some schools, seems to incorporate norms for hair length, style, dress code, conforming to the dominant culture at the school. When learners transgress, the application of policy creates divisions and tensions in the school and community along racial lines. School policies should arguably be reviewed, but the intention of schools to provide quality education to all their learners, is irrefutable. State provisioning has compelled fee-paying schools to impose high school fees to maintain reasonable teacher to learner ratios, in the provision of quality and holistic education to learners.

Davids and Waghid (2017(c): 109) examine the development of a sense of belonging at schools through the implementation of socially just practices that encourage deliberation at all levels. Admission policies of schools, school fees and the geographical segregation in South African communities imply that most learners from poor communities are excluded from some schools. I contended that these practices had been allowed to continue in South Africa through its neo-liberal policies, contributing to a divided and unequal society limiting learners' access to educational opportunities to develop skills required for future citizens.

The dissertation argued for school leadership to ensure admission policies allow for diversity within the learner population to enable learners to be exposed and develop a consciousness of the other. I questioned how they would listen and understand others' stories when they are not in the same classroom. School leaders are morally bound to expose learners to diverse thinking and narratives to inculcate a cosmopolitan orientation and foster forgiveness, a necessity to fulfil a moral obligation for the good of all and, to learn to live together. I argued that admission policies justly administered become powerful mechanisms to enable exposure and engagement with the other and, in so doing, develop learners with capacities to engage with the challenges of a global world able to treat others justly. School admission remains a sore point, with parents clamouring to enrol learners at schools of their choice, which can accommodate only a finite number of learners. In discussions with school leadership, policies are aligned with the current national and provincial

policies of South Africa, and thus, implemented. In the dissertation, I showed that understanding admission and its policies requires a more in-depth analysis of neoliberal society's structural injustices and historical contexts of the country. The purpose of education policies is to develop conditions and possibilities for school communities to advance the democratisation of schooling according to the South African Schools Act. Policies are frameworks enhancing practices of hospitality which has the potential of ensuring a just school environment.

In my experience, anecdotal and empirical, school leadership grapple with admission challenges, school fees and language, code of conduct and appointments, in relation to the philosophical framework and practices. Most conversations of representation of diversity in teacher appointments include discussions on maintaining school standards and fitting into school culture. Teachers need to 'prove themselves' before appointments are made. Despite these challenges, in a school in the circuit, school leadership appointed a teacher to a leadership position from a different community in which the school is located; the school argued that its diverse learner population needed role models reflecting their diversity and, different representation at the leadership level was required. This was a critical decision for the school to enhance transformation and enact equal opportunities and justice.

School leadership face complex challenges. Tensions exist between admission, class sizes, teacher allocation and state provisioning, allocated on distributional justice principles. School leadership of the well-resourced school in advantaged areas receives less state provisioning than a school in a disadvantaged area. Schools are compelled to charge high school fees to provide holistic education to their learners. State provisioning of funding, teacher allocation, and school infrastructure has arguably, pressurised school leadership to implement exclusionary school practices. Though much has been done to alleviate inequalities through state programmes, quality education for all learners at all schools is a provisioning responsibility of the state.

7.4 A summary of the key arguments of the dissertation

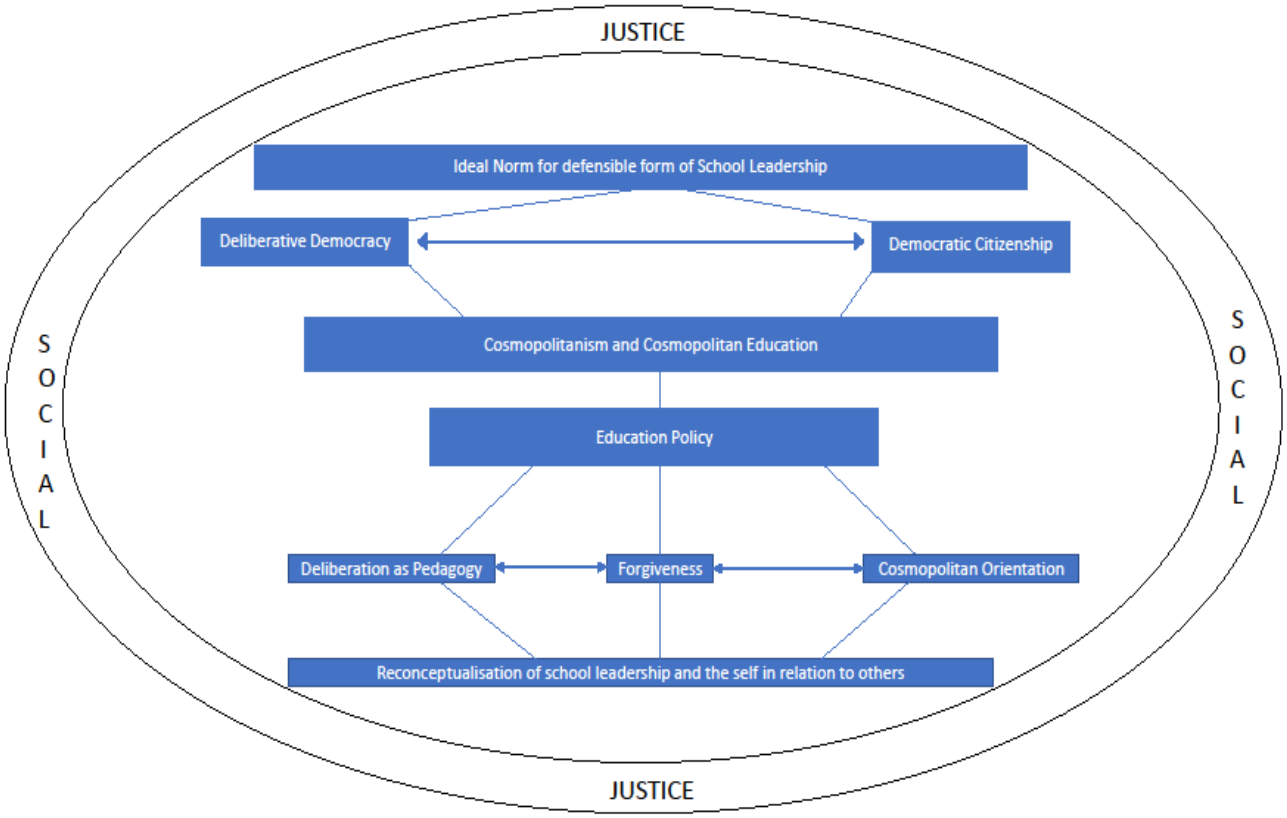

Figure 7.1: A schematic representation of the key arguments of the dissertation, in relation to each other, illustrating the unfolding of the dissertation.

The above Figure 7.1 is a schematic representation of the crucial arguments in the dissertation. The figure depicts the globe with all-encompassing norms of social justice and the equality for all people as a foundational principle and includes all sentient and non-sentient beings. In summary, I have searched for a defensible form of school leadership and its implications for democratic citizenship. I have examined the research on deliberative democracy and cosmopolitan education, emphasising its incorporation in school leadership philosophies and practices, including teaching, and learning and, provided a critical analysis of current leadership practices. My research focussed on educational leadership frameworks and practices with particular reference to the South African context and its connections and disconnections from challenges of social justice and cosmopolitanism, understanding that school leadership as social and political agents, shape experiences of education and have been shaped by education and socialisation. The dissertation is

based on the premise that social justice is a norm for a defensible form of school leadership within a framework of cosmopolitanism to develop democratic citizens.

I critically analysed the concepts of cosmopolitan education and presented arguments for the inclusion of six pillars of cosmopolitan education as time-intensive, mutual respect, forgiveness, deliberation, critical learning, new beginnings and thinking. I argued for the conceptual understanding of forgiveness, both from the victim and the perpetrator's perspective, to be included in the philosophical framework of school leadership and teaching and learning. Forgiveness is a process of engagement with the other, involving recognition, seeking forgiveness, repenting, remorse, reparations, and forgiving. It is a lived experience. As such, school leadership with a critical role in shaping education experiences and being themselves shaped by their education, historical context, and narratives, should consider forgiveness as an integral to their philosophies which shapes teaching and learning. Forgiveness is an ideal norm, with the possibility of leaders creating spaces for deliberation, reconceptualising the self in relation to others and, reshaping the crucial role of school leadership. I showed that the process of forgiveness leads to a re-evaluation of the role of school leadership as control and gatekeepers to access, redress and remediation in classes and staff rooms, allowing for decentering to reimagine schools as environments of justice and human rights practices. I showed cosmopolitan education as pivotal for the development of ideal norms to develop democratic citizenship. The dissertation examined education in relation to policy as an expression of education's philosophical frameworks in South Africa. The dissertation showed deliberation as a pedagogy to open the spaces for more just teaching and learning practices.

In conclusion, school leadership is defensible and, through the ideal norm of cosmopolitan education, it develops democratic citizens if, firstly, the philosophical framework of education is based on a cosmopolitan orientation, with its vision of equality and justice for all including an equitable distribution of state resources. Secondly, the conceptual understanding of forgiveness is pervasive in theory and practice, both in the philosophical framework and teaching and learning, and thirdly, a reconceptualisation of self in relation to others through deliberation is recognised. I proposed that a reconceptualised school leadership could firstly introduce a cosmopolitan orientation through changes in pedagogy; secondly, embrace school policies with social justice at its core; and thirdly, create spaces for deliberation with both teachers and learners, engage with

historical contexts of narratives and forgiveness and lastly, engage with the other. Thus, education could develop a democratic citizenship and recognise a collective identity to develop a democratic and just society.

The motivation for the research study, in reimagining a model of education for democratic citizenship with social justice at the core, has partly been to find answers for persistent questions that have been part of my journey as a school leader and to find a form of leadership that can be defended, through practices and philosophy.

In addressing the critical components of the dissertation, this study's contribution lies in, firstly how school leadership can contribute towards the development of democratic citizenship by developing a cosmopolitan orientation as an ideal norm. Secondly, forgiveness as a foundational pillar in school leadership philosophies, practices, and training contributes towards just citizenry. Lastly, it lies in how forgiveness as a concept and lived experience in teaching and learning contribute towards a renewed concept of democratic education and democratic and cosmopolitan citizens in South Africa. The conceptual understanding and the placement of forgiveness in the study advances the theory of school leadership.

Furthermore, the study politicises school leadership as a potential contributor to the vision of a just and peaceful world and aspires to fill the gap in educational leadership field by establishing and exploring links between school leadership and cosmopolitanism. The role of school leadership is explored in promoting a cosmopolitan ethic for cultivating democratic citizenship and a curriculum of refuge. School leadership is viewed from a prism of cosmopolitan ethics of social justice, deliberation, and redress. The study infuses the field of educational policy and administration with critical philosophical insights by placing them together and explores the implications of theoretical coalescence for leadership. It combines future and past oriented considerations of cosmopolitan duties. The thesis looks to contribute to the improvement of South African education and society and ultimately to world change, in way that commends, not only the thinking of the West but also the notion of *ubuntu.*

7.5 Study limitations and further research

The study argued for a defensible form of school leadership that responds to the country's intention in addressing issues of justice and, as such, is limited to school leadership. Education cannot be the panacea of all ills in society or the only response to injustices. Addressing social injustice requires a multi-faceted response and the development of norms from South African citizens and society. It is not a simple process, requires deliberation, is a call to action by all citizens and requires state provisioning. I have argued for deliberative democracy and a cosmopolitan orientation to address the injustices of the past and to develop a form of school leadership able to respond to the current challenges facing education and school leaders.

Further research needs to be undertaken to explore how a pluralistic South African society can address issues of social inequality in education and develop citizens able to engage with each other dialogically, acknowledging and understanding the power dynamics present. Further research needs to be undertaken on the role of forgiveness in education and the practical implications in teaching and learning. The role of CAPS' subject, Life Orientation, in democratic citizenship education and the development of cosmopolitan education in South Africa needs to be explored. In the Western Cape Education Department, a strategic focus of *Transform to Perform* was implemented in 2017 to include values in education. The strategic and practical implications, together with the philosophical framework of the strategy should be researched as an area of development for democratic citizenship.

Research should be undertaken in South African teacher education and the inclusion of the social, moral, and political dimensions of life in their curriculum. This research should include the development of a cosmopolitan orientation, forgiveness as a concept and lived experience in the pedagogy of deliberation.

Furthermore, while this study has been an argument for an understanding of educational leadership necessary for a defensible form of school leadership, based on current practices in schools, the study's value is not limited to school leadership but in the search for a deeper understanding of the ramifications of democratic citizenship in South Africa.

7.6 Conclusion

I agree with Hansen that some of the ideas are idealistic, but without hope and an ideal, nothing becomes possible (Hansen, 2011: 116). I hope that the dissertation will not only contribute towards the conversations on school leadership but also allow school leaders to reflect on their philosophies and practices. I hope that this work can be considered one of the many voices calling for a more equal society to address the needs of our learners and develop democratic citizenship in a pluralistic society.

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